A

SHROVE-TVESDAY BANQVET

SENT TO THE

BISHOPS IN THE TOVVER

FIRST,

A London-Pancake to the bishop of *Canterbury*, presented by the Apprentices of *London*, with the Water mens Attendance.

THEN,

A Lincolnshire Pudding, and a Yorkshire Friter to the bishop of *Yorke*, A Norfolk Dumplin and a Suffolke Caves-head to bishop Wren. An old Cudgel-beaten Cocke to the b. of *Glocester*. A rusty piece of bacon to the b. of *Rochester*. And lastly, a dish of Collops and Egges to the b. of *Bath* and *Wells*.

VVith the cause of the Souldiers Training, and their manner of their drinking a health to the said Bishops.

Printed for *Tho. Iewel*. 1641.

MVSEVM
BRITAN
NICVM

A Shrovetuesday Banquet sent to the Bishops in the Tower.

THE Prelaticall primacie of the Bishops have insulted a long time, and their Ecclesiasticall Usurpations have predominated over the consciences of men: But the Parliament having judiciously considered of the culpable abberration of some of their Episcopall Hierarchie, did commit 12. of them to the Tower, where they are now incaged. Yet notwithstanding the Country commiserating their subjected Estate, did after a publike consultation agree to send them a correspondent Banquet. *London* was very charitable, and forthwith sent to the Bishop of *Canterbury* a Dish of Pancakes, composed of the biting pepper of censure, the parliaments Justice, the abstract of knavery, and extract of Tyrannicall Episcopacie, this dish preceded before the other, and was advanced to the pre-eminent priority above the rest: Wherefore *Canterbury*

being

being supposed to be most censured, the greatest knave, and chiefest Tyrant, was honoured with this City present: Yet when hee had received his Dish, he scarce gave any Land thereunto, but rather with his new Canons would have canonized the Epidemicall solemnity of so delectable celebration. But (alas!) his Grace was so much improved, that he forgot to say grace before see did eate; and he found so many obstructions sticke in his stomacke, that he voluntarily resigned his Lawne Sleeves to the Separatists of our time. The Apprentices when they delivered this dish, supposed the bishop to be some meretrician Whore, in regard of his Surplice, which they imagined to be a smocke, and therefore thought to have pull'd him out of the Tower, but it prevented them notwithstanding, for it was prefortified with Canonicall corroboration, &c. but after this presentation was delivered, Lincolnshire began to convocate a select Councell, and intended their resolution to send a Lincolnshire pudding to bishop *Williams*, made of a sweet composition, because he has a sweet tooth, and of a strong operation, which made him so strong, that he stinkes of Heresie, or at least Apostacie. And Yorkshire conceiving his indigence, did incontinently send a dish of Fritters unto him likewise, on both which dishes he fed so heartily, that it made him hold up his

head

head like a Barbary Hackney, and forgetting to looke downe, he became not onely ambitious, but also odious, and despicable in the publike spectacle of the World. I will first delineate the prime cause of the benignity of these people, and yet I will not deviate in an erring digression, they perceiving Lent to appropinquate so nigh, did suspect that the bishops would keep such a Ceremoniall Fast, that they would be famished, and dye before they were condemned to bee hanged: Thus to save and preserve their clothes from *Gregory*, they became generous, saved the Country from charges, and presented both these precedent and subsequent deliciousnesse to the Prelates. Then *Norfolke* would not seem to degenerate from the libirall contribution of other Countries, but made rather (to save their credits) a great Dumpling compacted with an ounce of stupidity, a dram of Schollership, and a pound of knavery, which became so ponderous, that when it was presented to bishop *Wren*, hee could taste nothing but knavery, which his palate could very well digest. *Suffolke* likewise to debilitate their sufficiencie, did commend a Calves head unto his Lordship, which gave such great satisfaction to his Honor, that he could concoct nothing else which made him have such a Calves head of his owne. Moreover, there was an old Cudgel-beaten Cock sent to the Bishop of *Gloucester*, for he was so beaten with the Dunghill Cocks opinion of Schismaticks, that the present was not onely

worthily

worthily preſented, but alſo decently becomming his grave ſollidity, and invincible validity of argumentation; which argues likewiſe that he could not be conquered, but when every vulgar ſhall throw a Shrovetide Cudgell at him, he muſt neceſſarily reſigne the Victory. As for the Biſhop of Rocheſter, they ſent him a ruſtie piece of Bacon, becauſe they knew he had many ruſty bagges in his Cheſts, on which diſh he did eate ſo immoderately, that whoſoever looked on him, ſuppoſed he had a Hogſhead. And finally to conclude and conſummate all my former narration, they preſented a diſh of Collops and Eggs to the Biſhop of Bath and *Wells*, that made him ſo luſty, that hee was forthwith enamoured on every female Sexe. Theſe fore-mentioned diſhes were preſented by the Apprentices of London, and the Water-men gave their Attendance on them. The Traine Bands to prevent any ſuſpition of impendent danger which might enſue, met in the Fields for the ſecurity and defence of the City, and as often as they let off their Muskets, they drank a health to the Biſhops.

The Biſhops Lament their Lawne ſleeves rent,
And wren's defil'd with the neſt,
Their banquet comes in, which makes them begin,
To fall to to their delicate Feaſt.

The Apprentices laugh, the ſouldiers quaffe
A health to the Biſhops Grace;
Their diſhes were ſuch, and they eate ſo much,
That they forgot to ſay grace.
They heartily fed, ſince Windebanke *fled,*
And religion roſt in a blanquet,
which made them ſo merry in the watermens Ferry,
That they ſhroved the Shrovetide banquet.

FINIS.

Exceeding good Newes

FROM THE JSLE OF

VVIGHT.

Being a true Relation of a great quantity of Ammunition, *viz.* 1500 Muskets many Loades of Bullets, and great store of Powder lately taken there from a Ship which was going to the Rebels in *IRELAND.*

Wherein also was much Bees-waxe, to make Tapers for the Priests and Fryers.

With a Discoverie of another great Plot neere *Mayden-head* in *Barkeshire.*

All which was discovered to the House of Commons on Saturday, *Febr.* 11. 1641.

Whereunto is added the Relation of a Prodigious Birth, borne neere *Fullers Rents* in *Holborne, Jan.* 30. 1641.

London, Printed for *John Thomas,* 1641.

Exceeding good News

FROM THE ISLE OF

WIGHT

EXCEEDING

Good NEWES

from the Isle of *WIGHT*.

ABout eight or ten dayes since, a Ship laden fully with great quantities of Shot, about 1500 Muskets, many loads of Bullets, Powder, and other Engines for Warre, comming from *Dunkirke* (as is supposed) and bound for our Enemies the Rebels in *Ireland*, was forced by extremity of weather into a Harbour in the Isle of *wight*, where being commanded by one of the Castles, there she was stay'd till further examination how to dispose of those goods aboard, wherefore presently by advice of the Governours of the Isle, Letters were sent immediately to *London*

don to the Honourable Houſe of Parliament to whom on Saturday laſt a Packet was delivered, and the meſſenger received with great courteſie, with deſire of ſtay till the Honorable Houſes of Parliament, ſhall debate of the matter, and fully diſpoſe of that Buſines, the ſaid Meſſenger did farther notifie that there was divers other parcels of Ammunition, Powder, and ſhot, found out in a great Ware-houſe there, all which are alſo ſtayd, till full direction be given to diſpoſe of them.

Alſo that there was a great quantity of Bees Wax in the Ship, it cannot be imagined for what, unleſſe it were to make tapers for the Maſſe Prieſts, but I truſt in God it will now bee diſpoſed of to a better uſe.

A wonderfull preſervation.

MAſter *Patricke Oneale*, Servant to Sir *william Clotworthy*, being the firſt diſcoverer of that diveliſh Plot of Treaſon by the Rebels in *Ireland*, comming from thence, being well rewarded for his good Service, repayred into *England*, where in *London* he hath ſince lodged, at the ſigne

ſigne of the *George*, neere *Barnards Inne*, in *Holborne*, and is now made a Captaine, and to goe in the Iriſh Expedition, in the interim he entertained into his Service an Iriſh Youth, who fained himſelfe to be a Barber, which Youth was ſoone inveigled by ſome Popiſh Prieſts heere in towne, to murther his ſayd Maſter, for which he ſhould be pardoned by the Pope their holy Father, the young man was ſoone drawne on to act miſcheife, in regard as the Prieſt told him it was a meritorious Act to make him away, who was the hinderer of that great deſigne that was to be effected in *Ireland*, he was alſo perſwaded to make away Sir *John Clotworthy*, by ſtrewing poyſon on his meat, the day was prefixed for the acting of this helliſh, and diabolicall Act, but marke the hand of God in the timely preventing thereof, for this Boy went to a Countrywoman of his, a Maid Servant in *Drewry Lane*, to whom hee tould his full mind and intent, thinking ſhee had beene a Romiſh Catholique, but ſhee was otherwaies, and declared the truth to her Miſtris, how he ſhould have done it, and fained himſelfe to be drunke, all which was timely diſcovered to the Gentleman, and the Boy now lyes in Newgate, to anſwer for it at the Seſſions.

A Wonderfull Accident.

ABout a quarter of a myle from the Bridge at *Mayden-head*, upon the right hand, on the ſide of a Hill was an ancient Houſe ſtanding among a Thicket of Trees, which houſe hath of a long time beene inhabited by Papiſts, and a great ſhelter for Prieſts and Seminaries, who have there continually lurked, and now of late the Inhabitant of the ſaid Houſe being a great Papiſt, did procure a place to be made under the Hill and Houſe, by digging many large Vaults and Sellers, wherein he did ſtore many Horſes, Armes, Ammunition, Powder and Shot, with the like Engines of Warre, for what uſe may be eaſily conjectured, in regard of the ill ſucceſſe by many ſuch Helliſh Plots and Practiſes, which had not God prevented might have fallen upon us, but our God, which never faileth his that truſt in him, can and will in his good time bring all their imaginations to nought, for while they were lately extraordinarily imployed in their Diveliſh undermining Plots, and diſpoſing of the Gunpowder in theſe Cells, the hand of God brought all to confuſion, both Man, Women, Children, Beaſts and all, one with another, for by the Powder taking fire all was

blowne

blowne up into the Ayre, where now is nothing left but a dreadfull Spectacle of so miserable a Confusion.

The truth of this was fully confirmed by a sufficient honest man, the Clarke of the Parish of *white waltham* neere adjoyning, who was an eye witnesse thereof.

A strange Birth.

THat there have beene many strange and prodigious Births, brought forth from time, to time, yet in these latter Ages, none more monstrous and wonderfull, then this which was lately produced from the body of one Mistresse *Hide* neere *Fullers Rents* in high *Holborne*, in the Parish of St. *Andrewes*, it was a Male Child, borne dead, having a Seame dented from the crowne of the head, to the bottome of his fore-head instead of the eyes, the appearance of two blathers of blood, and which was most wonderfull, it had a double row of Teeth in either Jaw, both above and below, the Gumes standing as full as they could hold, which bred a great astonishment, and much amazement to all beholders.

FINIS.

3.

A TRUE INVENTORY OF THE Goods and Chattels OF SVPERSTITION.

Late of the Pariſh of *Ignorance*, in the County of *Blind-Devotion*, and in the Kingdome of *Idolatry*, deceaſed:

Taken and appriſed, this nineteenth of *February* *Anno Domini* 1642.

AS ALSO,

A Relation of the Popes being in a ſwoun, at the Newes of the aboliſhment of Superſtition in the Kingdome of England.

In the Clymacterical yeere of the Biſhops, *Anno Dom.* 1642.

By *R.P.*

LONDON,
Printed for WILLIAM LEE. 1642.

A true Inventory of the Goods and Chattels of *Superſtition*, late of the Pariſh of *Ignorance* in the County of *Blind-Devotion*, and in the Kingdome of *Idolatry*, deceaſed: Taken and appriſed, *Febr.* 19. 1642.

IMprimis, In the Hall 14. pictures: *viz.* of his Holineſſe the Pope *Pius* 5. of the Virgin *Mary*, of Saint *Peter*, and the reſt of the Apoſtles. 300.li.

Item, the Tapeſtry which hangs about the ſaid Hall, wherein is wrought and woven the Pictures of divers Saints departed, holy Fathers, Patriarchs, Cardinall-, Biſhops, Prieſts, Jeſuites, and Friars. 100.*li.*

Item, in the ſaid Hall, the Table, Carpets, Chaires, Cuſhions, and other implements of houſhold-ſtuffe, all of them curiouſly wrought and enameled with pictures of Croſſes, ancient Fathers of the Church of Rome, and the like. 30.*li.*

In the Parlour.

Item, two Images of the Virgin *Mary*, and of Chriſt her Sonne. 20.*li.*

Item, behind the Hangings in this Parlour, Images of moſt of the Popes that have been ſince Saint *Peter* left Rome, who I beleeve was never there. 100.*li.*

Item, the Images of divers ghoſtly Fathers. 10.*li.*

Item, a rich enameled cloſe Cup-boord, wherein is kept holy-Bread, holy-Water, and fragments of their Euchariſt. 30.*li.*

Item, other ceremonious Implements in the ſaid Parlour; as Prayer-books to Saints, Maſſe-books, and the like. 10 *li.*

In the Chamber over the Hall.

Item, divers Pictures and Images of ſeverall Kings and Queens of the Romiſh Religion. 1000 *li.*

Item, a canopy-Bed, on which is engraven in gold and ſilver ſet with pretious ſtones and jewels, ſent as tokens from his Holineſſe that now is, with the Bedding, Curtains, and Vallans, and other things thereunto appertaining, divers Reliques of Saints, as of Saint *Peter* and others. 2000 *li*

Item, a paire of Andirons guilded, wherein is engraven the images of his Holineſſe the Pope and S. *Peter*. 20 *li.*

In the Chamber over the Parlour.

Item, divers Pictures and Images of her Anceſtors and Progenitors of her Brothers, Siſters, Children, and Kindred departed. 100 *li.*

Item, a paire of Andirons, wherein is engraven the Images of the Virgin *Mary*, and her Son Chriſt, commanding him to heare the Prayers of Saints on her behalfe, whom ſhe dayly prayes unto. 10 *li.*

Item, in the Library or Study in this Chamber, a Book called *Pope Gregory the ninth his opinions of the Religion of Rome*, a Book of Traditions and holy Ordinances of divers other holy Popes; a Book of Apocrypha, valued above Canonicall Scripture; a Book againſt the Apocalyps of Saint *Iohn* the Evangeliſt; the Old Teſtament after their Tranſlation; a Book of *Aue Maries*; a Book of Imprecations and Prayers to Saints and holy men departed; all which are in the Latine tongue: and divers other learned Books, in all amounting to 1000 *li.*

In the Chappell of Eaſe adjoyning to the Houſe.

Item, all the Pictures, Images, and Reliques of Saints, of Popes,

Popes, holy Fathers, and others of the order of holy Prieſt hood. 1000.*li*.

Item, Tombs of Saints, with the images of them intombed; with Prayers and Croſſes upon the ſame for their comming out of Purgatory. 1000.*li*.

Item, the Ornaments of divine Worſhip lying in the Veſtry, as Copes, Hoods, Lawn ſleeves, Surplices, Caps for Cardinals, Miters, three-cornerd Caps, two-cornerd Caps, and the like implements to the ſame appertaining. 500.*li*.

Item, at the celebration of the Euchariſt, no Wine, bowing, creeping, crawling, cringing, whipping, ſlaſhing, beating, thumping, ſighing, howling, and the like. 1000.*li*.

Item, the garments for the Prieſts, Ieſuites, Friars, white, gray, and black; plaſters for their bald Crowns, and the like. 100.*li*.

Item, Bowing to the Eaſt, and at the name of Jesus, creeping to the Altar, ſtanding up at *Gloria Patri*, and the like, as Tapers, Wax-candles, Dirges, Maſſes, and Trentals. 10000.*li*.

Item, her owne wearing apparell, and her Beads, Red Croſſes, and ſigning her with the Croſſe, ſprinkling her ſelf with holy-Water, which ſhe daily uſeth. 1000.*li*

Summa total. 16730.

Item, other ceremonious Implements in the ſaid Parlour; as Prayer-books to Saints, Maſſe-books, and the like. 10. *li.*

In the Chamber over the Hall.

Item, divers Pictures and Images of ſeverall Kings and Queens of the Romiſh Religion. 1000. *li.*

Item, a canopy-Bed, on which is engraven in gold and ſilver ſet with pretious ſtones and jewels, ſent as tokens from his Holineſſe that now is, with the Bedding, Curtains, and Vallans, and other things thereunto appertaining, divers Reliques of Saints, as of Saint *Peter* and others. 2000. *li*

Item, a paire of Andirons guilded, wherein is engraven the images of his Holineſſe the Pope and S. *Peter*. 20 *li.*

In the Chamber over the Parlour.

Item, divers Pictures and Images of her Anceſtors and Progenitors of her Brothers, Siſters, Children, and Kindred departed. 100. *li.*

Item, a paire of Andirons, wherein is engraven the Images of the Virgin *Mary*, and her Son Chriſt, commanding him to heare the Prayers of Saints on her behalfe, whom ſhe dayly prayes unto. 10 *li.*

Item, in the Library or Study in this Chamber, a Book called *Pope Gregory the ninth his opinions of the Religion of Rome*, a Book of Traditions and holy Ordinances of divers other holy Popes; a Book of Apocrypha, valued above Canonicall Scripture; a Book againſt the Apocalyps of Saint *John* the Evangeliſt; the Old Teſtament after their Tranſlation; a Book of *Ave Maries*; a Book of Imprecations and Prayers to Saints and holy men departed; all which are in the Latine tongue: and divers other learned Books, in all amounting to 1000. *li.*

In the Chappell of Eaſe adjoyning to the Houſe.

Item, all the Pictures, Images, and Reliques of Saints, of Popes,

Popes, holy Fathers, and others of the order of holy Prieſt hood. 1000.*li*.

Item, Tombs of Saints, with the images of them intombed; with Prayers and Croſſes upon the ſame for their comming out of Purgatory. 1000.*li*.

Item, the Ornaments of divine Worſhip lying in the Veſtry, as Copes, Hoods, Lawn ſleeves, Surplices, Caps for Cardinals, Miters, three-cornerd Caps, two-cornerd Caps, and the like implements to the ſame appertaining. 500.*li*.

Item, at the celebration of the Euchariſt, no Wine, bowing, creeping, crawling, cringing, whipping, ſlaſhing, beating, thumping, ſighing, howling, and the like. 1000.*li*.

Item, the garments for the Prieſts, Ieſuites, Friars, white, gray, and black; plaſters for their bald Crowns, and the like. 100.*li*.

Item, Bowing to the Eaſt, and at the name of JESUS, creeping to the Altar, ſtanding up at *Gloria Patri*, and the like, as Tapers, Wax-candles, Dirges, Maſſes, and Trentals. 10000.*li*.

Item, her owne wearing apparell, and her Beads, Red Croſſes, and ſigning her with the Croſſe, ſprinkling her ſelf with holy-Water, which ſhe daily uſeth. 1000.*li*

Summa totall. 16730.

A Relation of the Popes being in a Swoun at the Newes of Aboliſhment of Superſtition in the Kingdome of *England*, in the Clymacterical yeare of the Biſhops, 1642.

THere being divers Intelligencers, as it is generally conceived, now reſident in the Kingdome of *England*, that hold private correſpondency with his Holineſſe the Pope of *Rome*; that have certified his Holineſſe of the preſent eſtate, this, and other his Majeſties Kingdomes ſtandeth now in; and the great affaires in Agitation by the great and high Court of Parliament therein now aſſembled, and congregated for the ſetling of the peace and quiet of the ſame; the rectifying, and regulating of the corruptions innovated into Religion, and for the making of good and wholſome Lawes, for the Government of his Majeſties good People, and Loyall Subjects, in purity and righteouſneſſe; and to ſuppreſſe, and puniſh Vice and enormous offences, practiſed, and agitated by all ſuch perſons diſ-affected to the welfare and proſperity thereof, of what dignity, or degree ſoever they be, whether Spirituall, or Temporall. His Holineſſe, at thoſe tydings, grew much Male-content, fearing the effect thereof might prove dangerous, and deſtructive to the peace and proſperity of the Kingdome of *Idolatry*; whereof he hath beene the principall defender and preſerver. To prevent and avoid which dangers, threatned by the calling of this Parliament: He endeavoured what in his power lay, by his Spirits, Prieſts, and Jeſuits, infuſed into the body of that State, to worke and agitate with the Biſhops, and Prelaticall faction, that were in ſubjection and obedience, or well-wiſhers, and great favourers to that Kingdome of *Idolatry*, and the pious intentions of his

his Holineſſe to defend and preſerve the ſame, to hinder their proceedings and intentions in ſetling and eſtabliſhing true Religion in that Kingdome: the effects whereof have a long time ſucceeded according to their deſires; but the Policy and Wiſedome of that State perceiving the ſame, they then endeavoured to prevent, and annihilate their deſignes.

Firſt, by accuſing and impeaching the Grand Inſtrumene of practiſing and agitating their hinderance in the ſame, his little grace, and leſſe gracious, the Archbiſhop, or intended Patriarch of *Lambeth* and *Canterbury*; and confining him to his private lodging in his ſtrong Caſtle, and ſecure place of reſidence, the Tower; whereby hee became uſeleſſe to the reſt in perfecting their deſignes concerning that buſineſſe.

Secondly, the accuſation and impeachment of divers Prelates, Adherents, and Allyances to that faction; the little *Wren*, and the Biſhop of *Bathe* and *Wells*, and many others, of great and enormous crimes, confining them likewiſe to ſeverall places, under the like Juriſdiction of the Black Rod, of ſecurity and ſafety.

Thirdly, the Grand Impeachment and accuſation of no leſſe then twelve of the greateſt Competitors of that faction, of no leſſe crimes then High Treaſon, for their perverſe and wicked practices; upon which they were alwaies confined to the ſeventh dayes ſociety of their Grand Patron, and Maſter Little *Laud*, in his Princely Palace the Tower; there to have reſidence for their ſecurity, during the pleaſure of the Prince of that Kingdom, and the whole State now aſſembled in Parliament.

Fourthly, the putting downe the voices of Prelates, and their ſitting in Parliament, as a party in the Houſe of Peeres, and taking from them all Temporall Juriſdiction in any affaires of State, or Civill Goverſment.

Fifthly, their endeavours to take away the Votes, and ſitting in Parliament, of Popiſh Lords, Allyances, and favourers of that faction.

Sixthly, their proceedings againſt ſcandalous and diſaffected perſons of the Inferior Clergy, well minded towards that Religion, and great defenders privately of the ſame.

Seventhly, the diſarming of all Popiſh Recuſants, whereby they

they are left destitute of all hopes to defend and preserve themselves and their Religion.

Eighthly, and lastly, the putting of the Lawes of that Kingdome in execution against his Holinesse, the Spirits, Priests, and Jesuites; whereby all hopes of inducement of his Majesties good Subjects to side with them, and favour their cause, is quite taken away.

His Holinesse having received certaine intelligence of these proceedings by the Parliament in *England*; at the receit whereof, his Holinesse fell immediately into a deadly swoun; but by the help of his Magicians, Physitians, I would have said: being recovered againe to his senses, they then fell into consultation what meanes were best to be used to prevent a dangerous sicknesse, and generall plague that might fall by this misfortune, not only on the person of his Holinesse, but on the whole Kingdome of Idolatry; and at last concluded these remedies were best to be used for the stopping, and prevention of these future dangers threatned.

First, to raise Rebellion in his Majesties Kingdome of *Ireland*, of all that faction, against Protestants, and all that shall seeke the ruine and destruction of his Holinesses Kingdome in that State.

Secondly, to send instruments of mischiefe privately into *England*, to stirre up all Catholickes in that Kingdome to raise the like sedition and Rebellion, to put into combustion and trouble that State also; whereby the Parliament being busily employed in appeasing such mutinies, may neglect their proceedings in setling true Religion, and abolishing Superstition.

And lastly, to practise privately by treacherous Stratagems to bring to destruction divers worthy Peeres of that Kingdome, and Members of the Commons House, that doe most labour and endeavour the extirpation of Popery, and all Popish and superstitious Ceremonies, and corrupt Tenents in Doctrine and Discipline, innovated, and introduced into the Religion established and setled in that Kingdome.

FINIS.

THE TRVE DEMANDS OF THE Rebells in Ireland.

4

DECLARING
The Causes of their taking up
ARMES.

Sent into *England* by Sir *Phelom O-Neale*,
their Generall:
TO
The Honorable and High Court of
PARLIAMENT.

Vlster, February 10. 1641.

Published for preventing false Copies already extant, or that may be hereafter printed.
Avowed by R. P. *Gent.*

LONDON
Printed by *John Hammond*, 1642.

THE TRVE DEMANDS OF THE Rebells in Ireland.

DECLARING

The Causes of their taking up

ARMES.

Sent into England by Sir Phelom O-Neale, their Generall:

TO

The Honorable and High Court of PARLIAMENT.

Ulster, February 10. 1641.

Published for preventing false Copies already extant, or that may be hereafter printed.

Avowed by R. P. Gent.

LONDON

Printed by John Hammond. 1641.

BRITISH MUSEUM

Irish Rebells Unreasonable DEMANDS.

My LORD,

I Am commanded by the Noblemen, Knights and Gentry of our Army now resident within the Provinces of *Lemster* and *Ulster*, to give your Lordship an account of the reasons that have induced us to take Armes, that the same might bee presented to the rest of the Lords of the Councell of this Kingdome, by which meanes our desires might be made known to the King and State assembled in Parliament in the Kingdome of England, hoping thereby to procure redresse of our manifold grievances and oppressions, wherewith wee have been for a long time together afflicted, and could never yet obtaine any remedy of the same, neither by our humble Petitions, nor otherwise, wee never having

ving beene desirous to use violence, to obtaine the same, untill now of late. This State assembled for the most part of English, and them of the Irish Nation, ioyned as members thereof with them, being altogether disaffected to our Religion, have endevoured what in them lay, to take from us our liberties and lawes formerly enacted by Parliament, with the consent of severall Princes and Parliaments in England; whereby wee have used and exercised our Religion according to the due rites, and holy and necessary ceremonies thereof, which served as decent ornaments to set forth the honour and glory thereof, whereby we suppose God is honoured, and with it well pleased. Which to defend and preserve, being now ready to fall to decay, and bee brought to destruction:

We have been forced to betake our selves to our Armes, to defend our Religion and liberty: And if the same may bee againe restored, and our Religion tolerated, we shall willingly lay downe our Armes in such manner as followeth.

1. We desire the Lawes of Queene *Mary* concerning our Religion in the use and exercise thereof, may be againe renewed, and now againe by Act of Parliament, as well the Parliament of England as this Kingdome, may be established and confirmed to us and our posterity.

2. That

2. That the Lawes and Statutes made and enacted in the reigne of *Queen Elizabeth* and King *James*, against us and our Religion, may be by the Parliament of both Kingdomes, repealed and annihilated, viz.

I.

That all Statutes made and enacted in either Kingdome against any in holy Orders of the Catholicke Religion, as Priests, Iesuites, Monkes, Friers, Capuchins, and the like, either for their execution or banishment, may be repealed, and an ordinance by Parliament of this Kingdome made, whereby they may have free liberty in any part of the Kings dominions, to use and exercise their severall functions to educate, teach and instruct all such as are descended of Catholicke Parents, or are inclinable and desirous to bee of the Romane Religion, without incurring any punishment either corporall or in their estates, or by imprisonment, banishment, or the like.

II.

That all Acts and Statutes against publike Recusants, taking away their means and land may be repealed, and that they may freely and publikely professe their Religion, without such trouble and punishment.

III.

That those lawes made for the abolishment of Abbyes Pryories and Monasteries, may be repeale.

repealed, and an Act of libertie made by this State to all holy and devout men, that will build and up-reare the same againe, to doe it without any let or impediment, and that the Ancient demeanes and Revenews of right appertaining and belonging to the same, may be againe to them restored to the maintenance of those orders of Holy men, for which they were first ordained and erected.

V.

That wee may have free correspondency by Embassages, or otherwise with his Holinesse at *Roome*, touching any thing concerning our Religion, that wee may have at all times a Nuntio Resident amongst us to informe us of his Holinesse pleasure upon all occasions tending to our soules good, and salvation.

VI.

That all Lawes and Ordinances heretofore enacted in this Kingdome, may be by select Councells of Romane Catholikes for the Romish Religion, And only of Protestants for their Sect, and joyntly together in matters concerning the Civill and Politicke government of the State.

VII.

That wee may no more be subject in this Kingdome to the Crowne of England, and the Lawes and Statutes of the Kingdome, but

altogether governed by this State, and may have placed over us ſuch a Governor, or Vice-roy, as may bee well accepted of by us, that wee may willingly ſubmit our ſelves to his ſubiection and obedience.

My Lord,

Theſe are the particulars of our de-mands, which I am commanded to preſent to your Lordſhip, and which are deſired may be conſented unto, ratified and confirmed; which if reiected and refuſed, wee doe intend to the uttermoſt of our power, to the loſſe of lives and fortunes, to maintaine.

Vlſter Febr. 10.
1641.

Your Lordſhips to command,

Phelom O Neale.

Phelom O Neale.

A true 5.

RELATION
OF
CERTAINE PASSAGES
which Captaine *Baſſet* brought from the Weſt parts of *Cornewall*.

CONCERNING

Some *Shippes* which came from *Bilbo* in *Spaine* to goe to *Ireland*; but were driven into an *Iland* called St. *Ives*, by reaſon of tempeſtuous weather; wherein was found great ſtore of *Popiſh Reliques*, beſide FRIERS, PRIESTS, and JESUITES.

There was alſo a *Ship* which came from *France* to goe to *Ireland*, wherein was found divers Commanders, and Officers who are ordered by the *Parliament* to come up to *London* with a ſtrong *Guard*.

LIKEWISE,

Three *Ships* which are in *Dunkerke* laden with Ammunition and Men for IRELAND.

AS ALSO,

Severall Propoſitions made by the Citie of *London*, for the raiſing of a *Million* of *Money* for the ſpeedy ſubduing of the *Rebels* in *Ireland*; Twenty Members of the HOUSE of *Commons* having ſubſcribed already for 20000. *pounds*.

LONDON,
Printed by *R. O.* and *G. D.* for *John Bull* dwelling in *Grubſtreet*.
Anno Dom. MDCXLII.

A true Relation of certaine Ships which were driven into St *Ives* in *Corn-wall*, and into *Dortmouth*, by reaſon of Tempeſtuous Weather.

VPON Sabbath day laſt in the morning being the 13. of *February* 1641. one Captaine *Baſſet* came to *London* from the *Weſt* Parts of *Cornwall*, and now lodgeth at the Signe of the *Swann* in the Strand, who brought certaine intelligence of two Ships which were driven into a *Harbour*, by reaſon of the Tempeſtuouſneſſe of the Weather, and now lyeth at St. *Ives*, which Ships came from *Bilbo* in *Spaine*, being bound for *Ireland* to aſſiſt the Bloud-ſucking Rebells there, againſt his Majeſties Subjects; which Rebells dayly increaſe more and more, and if ſpeedy relieſe comes not to thoſe who yet are not overcome, the whole Kingdome is like to be loſt.

Now theſe two Ships when they were driven into St. *Ives*, ſome of the men which were on bourd came on Land, to view the place where they were caſt into, and as they ſay to buy food for themſelves.

There was a man who lived in that *Harbour*, being witty, he made as if he had bin a Justice of Peace whereupon he examined them, what and who they were; and from whence they came, and whither they were going, this man not liking their answer, tendred unto them the Oath of Allegiance, the which they tooke, he seeing that he could not finde them out what they were by that meanes, then he tendred unto them the Oath of Supremacy the which they refused to take, whereupon he suspected what they were, and therefore made those acquainted with it which had authority, and so caused them to be layd hold on and apprehended, which when they were layd fast, then they went with a great number together to the Ships and searched them, wherein they found a-Bourd greate store of Iron, six and twenty Tunn of Wheate, & eighteene Hoggs-heads of Wine. There was also found six Fryers, and aboundance of Priests and Iesuites, together with many others of their faction.

There was likewise found on bourd in the same Ships many *Crucifixes*, *Beads*, and certaine mens *Teeth*, which the *Priests* told were some of St. *Peters Teeth*. There was likewise found a little water in a very small Vessell, which the *Priests* say is *Mary Magdalens* Teares, there was likewise found a piece of *wood* which they say was a piece of the *Crosse* which *Christ* was Crucified upon. This more especially they tooke with them that so by that meanes they may be protected with safety to their Iornneys end, now how Treacherously their God whom they trusted in) hath dealt with them: all men may judge by the effects, for they are all in Prison in St. *Ives* untill the plea-

sure

ſure of the Parliament be knowne concerning them.

Beſides there was found in thoſe two Ships very many Letters, which now are brought to the *Parliament*: the contents whereof are not yet publiſhed.

There is alſo certaine intelligence brought over of three other Ships which is in *Dunkirk* very full of Ammunition and men bound for *Ireland*, the names of the Ships are theſe.

1. *The Admirall of Dunkirk.*
2. *The Flute.*
3. *An Hamburgur.*

The truth of this is verifyed in a Meſſage from a Committee of both Houſes, to the *Spaniſh Ambaſſador.*

Laſtly there was alſo very lately driven into *Dartmouth* by reaſon of Tempeſtuous Weather a *Barque* which came from *France*, wherein was divers Commanders and Officers going to *Ireland*, who now are taken hold of and laid in ſafe Cuſtody, being ordered by the *Parliament* to come up to *London*, with a ſtrong guard, Firſt the Commanders by themſelves and the Officers by themſelves a part from the Commanders, that ſo the truth of their intentions may be the better knowne.

The *Votes* of the *Lords* and *Commons* upon the *Propoſitions* made by divers worthy and well affected Perſons, for the ſpeedy and effectuall reducing of the Kingdome of *Ireland*.

THe Lords and Commons, taking into their ſerious conſiderations, aſwell the neceſſity of a ſpeedy reducing of the *Rebels* of *Ireland*, to their due obedience, as alſo the great ſummes of money that the *Commons* of this Realme have of late paid for the publike and neceſſary affaires of the Kingdome, whereof the Lords and Commons are very ſenſible, and deſirous to embrace all good and honourable wayes, tending to his Majeſties greatneſſe and profit, the ſettling of that Real me, and the eaſe of his *Majeſties* Subjects of ENGLAND: And whereas divers worthy and well affected perſons, perceiviug that many Millions of Acres of the *Rebels* Lands of that Kingdom, which go under the name of profitable *Lands*, will be confiſcate, and to be diſpoſed of, and that in caſe two Millions and a halfe of thoſe Acres, to bee equally taken out of the foure Provinces of that Kingdome, may be allotted for the ſatisfaction of ſuch perſons as ſhall disburſe any ſummes of money for the reducing of the *Rebels* there, would effectually accompliſh the ſame, have made theſe Propoſitions enſuing.

FIrſt, that two Millions and a halfe of thoſe Acres may be aſſigned, allotted, and divided amongſt them, after this Proportion; *Viz.*

For

For each Adventure of { 200. *li.* 1000. *Acres* in *Ulster*. / 300. 1000. *Acres* in *Conaght*. / 450. 1000. *Acres* in *Munster*. / 600. 1000. *Acres* in *Lemster*.

All according to the Engliſh meaſure, and conſiſting of Meadow, Arable, and profitable Paſture; The *bogs*, *woods* and *barren mountains* being caſt in, over and above; Theſe two Millions and a halfe of *Acres* to be holden in free, and common Soccage of the King, as of his Caſtle of *Dublin*.

2. That out of thoſe two Millions and a halfe of *Acres* a conſtant rent ſhall be reſerved to the Crowne of England, after this proportion, *viz.*

Out of each *Acre* thereof in { *Ulſter*. 1. d. / *Conaght*. 1. ob. / *Munſter*. ij. q; / *Lemſter*. iij. d.

Whereby his Majeſties Revenue out of thoſe lands will be much improved, beſides the advantages that hee will have by the comming to his hands of all other the Lands of the *Rebels*, and their perſonall eſtates, without any charge unto his *Majeſtie*.

3. That for the erecting of Mannors, ſetling of waſts and commons, maintaining of preaching Miniſters, creating of Corporations, and regulating of the ſeverall Plantations, one or more Commiſſions bee hereafter granted by Authority of *Parliament*.

4. That Moneyes for theſe great occaſions may be the more ſpeedily advanced, All the undertakers in the Citie of *London*, and within twenty miles diſtant thereof, ſhall under-write their ſeverall ſummes before the twentieth day of *March*; 1641. And all within ſixtie Miles of LONDON, before the firſt day of *April*.

April, 1642. And the reſt of the Kingdome before the firſt day of *May*, 1642.

5. That the ſeverall ſummes to be under written, ſhall be paid in at foure payments; *viz.* one fourth part within 10. dayes after ſuch under-writing: And the other three parts at three moneths, 3. moneths, and 3. moneths, all to be paid in the Chamber of *London*.

6. That, for the better ſecuring of the ſaid ſeverall ſumms accordingly, Every one that doth ſo under-write ſhall at the time of his ſubſcription pay down the twentieth part of the totall ſumme that ſhall be by him then under-written.

And in caſe that the reſidue of his firſt fourth part be not paid in to ſuch perſon or perſons as ſhall be appointed to receive the ſame, within the ten dayes before limited: then ſuch partie ſhall not only forfeit the twentieth part of ſumm totall, formerly depoſited, but ſo much more of his firſt fourth payment to be added thereunto as ſhall make up the one moitie of the ſaid firſt payment. And if the ſame perſon ſhall faile in any other of the 3. payments, hee ſhall then forfeit his entire firſt fourth and all the benefit of his ſubſcription, which forfeiture ſhall accrue to the common benefit of the reſt of the undertakers.

The Lords and Commons upon due and mature deliberation of theſe propoſitions, have approved of them, and given their conſent unto the ſame; and will become humble Petitioners to his Majeſty for his Royall approbations thereof, and that hereafter he will bee pleaſed, upon the humble ſute of both Houſes of *Parliament* to give his Royall aſſent unto ſuch Bils as they ſhall tender unto him for the ſetling of thoſe Propoſitions, and all other things neceſſary conducing thereunto.

FINIS.

6

A MESSAGE

FROM

Both Houſes of *Parliament*,

Sent to the

King and Queenes Majeſties,

Touching certain Letters lately intercepted, and (as it may be conjectured,) ſent from the Lord *Digby*, to the Queens Majeſtie.

Whereunto is added the Anſwer

OF

Don Allonſo de Cardenas

THE

Spaniſh Ambaſſador,

Reſident here in *England*, to the late Meſſage ſent to Him from both the ſaid Houſes, Touching the Information given them of the Ships at *Dunkirk*, for the ayde of the Rebels in *Ireland*.

Febr. 21. *London*, Printed for *Ioſeph Hunſcott*. 1641.

A

Moſt gratious Soveraign,

YOur Majeſties moſt Loyall and faithfull Subjects, the Lords and Commons in Parliament, have received Your Meſſage of the 16. of this inſtant *February*, ſent at the inſtance of the Queens Majeſty. And upon conſideration thereof, to our great joy and content, finde therein cleer expreſſions of Grace and Favour, from both Your Majeſties for which we return our moſt humble thanks, and have here withall ſent the Tranſcript of that Letter required by Your Majeſty, as likewiſe of two other Letters directed to M. Secretary *Nicholas*, and Sir *Lewes Dives*, all which were brought to us under one cover indorced to M. Secretary, with Information, that they were written by the Lord *Digby*; who being a perſon fled from the Juſtice of Parliament, and one who had given many evidences of the diſ-affection to the publike good; we conceived it neceſſary to open the two former, and finding ſundry expreſsions in them full of Aſperitie and Malignitie to the Parlia-

ment. We thought it very probable, That the like may be contained in that to Her Majesty; and that it would be dishonourable to Her Majesty, and dangerous for the Kingdom if it should not be opened, wherein we were no whit deceived as Your Majesty may well perceive by the Contents thereof.

And although we cannot but be very sensible of the great dishonour therein done to Your Majesties, and the malitious endeavours of fomenting and encreasing the jealousie betwixt Your Majesty and Your people. Yet we are farre from reflecting any thing upon the Queen, or expecting any satisfaction from Her Majesty; But impute all to the bold and envenomed spirit of the man; Only we most earnestly beseech Your Majesty to perswade the Queen, that She will not vouchsafe any countenance to, or correspondency with the Lord *Digby* or any other of the fugative or Traitors whose offences now depend under the examination and judgement of Parliament, which we assure our selves will be very effectuall to further the removall of all Jealousies and discontents betwixt Your Majesty and Your people, and the setling the great Affairs of Your Majesty, and the Kingdom, in an assured State and condition of Honour, safety, and prosperity.

The

The Spaniſh Ambaſſadors Anſwer to the Meſſage from a Committee of both Houſes of Parliament.

THe Lord Ambaſſador of *Spain*, *Don Allanſo de Cardenas* having underſtood what the Lord *Fielding*, of the Lords Houſe, and Sir *Thomas Barrington* Baronet, and Sir *John Holland* Baronet of the Houſe of Commons, All three Commiſſaries from the Parliament, have ſaid in behalf of both Houſes, concerning the advertiſement given them, that in the Haven of *Dunkerk* there were certain Ships laded with Ammunition, ready to take ſail, intended for the relief of the Rebels of *Ireland*, which they hold contrary to the Articles of Peace between the two Crowns. And that they required he ſhould ſend to *Dunkerk*, and all other His Majeſties Dominions, And that he ſhould write unto the King His Maſter to make ſtay of thoſe and all ſuch Ships, as may cary ſupply of Powder, Victuals, Money, or any other ayde to His Majeſties Subjects, that at this preſent are in Rebellion in *Ireland*, becauſe otherwiſe

wiſe it would be underſtood to be a breach of the Treaties between the two Crowns, and ſo reſented by the Parliament. The ſaid Ambaſſador of *Spain* anſwered, That beſides the underſtanding, which he hath of the King His Maſters minde and intention to conſerve the friendſhip which he profeſſeth with His Majeſty of great *Britain*, he hath expreſſe and moſt particular notice, that the Ships which are now in *Dunkerk* Haven laded with Souldiers and Ammunition and ready to ſail, neither are for *Ireland*, nor were they provided for any ſuch purpoſe, And that this notice was given him by *Don Franciſco de Melo* Earl of *Aſſumar*, Governour and Captain Generall of the States of *Flaunders*, whom the reſident of His Majeſty of great *Britain*, that aſsiſts in *Bruſſels*, aſſured that he is fully ſatisfied of their not going for *Ireland*, as is alſo His King, who ſignified ſo much unto him in a Letter, in which he likewiſe commanded him to thank the ſaid *Don Franciſco de Melo*, for denying leave, which certain Iriſh ſerving in thoſe States, had asked to return to their Countrey, which he denyed; to avoide all ſuſpition, Notwithſtanding their end for asking it, was unknown. The ſame aſſurance did the ſame Ambaſſador give unto the Commiſſaries aforeſaid

ſaid of the Parliament, concerning the mentioned Ships in *Dunkerk* laden with Ammunition, and Souldiers, that they are not for *Ireland*; And he profered to write to *Dunkerk*, and all other Parts of *Flaunders* and Dominions of the King His Maſter; and particularly to his Catholike Majeſty, to the end, That the obſervance of the Articles of peace, which hitherto have been ſo religiouſly obſerved of the King His Maſters part, and His Subjects may be continued; and that new and ſtrait Orders be given, That no Subject of his Catholike Majeſty, ſhall dare violate them, ſending any kinde of aydes to foſter the inſurrection in *Ireland*, under pain of the puniſhment impoſed upon the tranſgreſſors. And the ſaid Ambaſſador to manifeſt the ſincerity of his heart, profered to ſolicite it with the readieſt and moſt forcible means that lay in his power, hoping (as in reaſon he ſhould,) that his Majeſty of great *Britany*, and the Parliament, will for their part punctually obſerve the ſame in the aforeſaid conformity towards the Rebels of the King his Maſter, not permitting any kindes of ſuccour or aſsiſtance in whatſoever quality to be afforded them, from theſe Kingdoms. Renewing for this effect all requiſite Orders unto the Officers and Ports of the ſaid Kingdoms, chaſtiſing

fing the tranſgreſſors of what is ſetled in the Peace, with the puniſhments contained in the Articles of it; that ſo by reciprocall obſervance the good correſpondency, which is at this preſent betwixt theſe two Crowns of *Spain* and *England*, may be aſſuredly maintained.

BRITISH MUSEUM

FINIS.

Matters of great Consequence, and worthy of Note to all England.

First the Royall Embassage from the Prince of *Orange*, to the well affected Subjects of *England*.

Secondly, a Message from a Committee of both Houses of Parliament, to the *Spanish* Embassador, to make stay of the Ships at *Dunkerk*, which were intended for the supply of the Rebels in *Ireland*.

Thirdly, the true and humble Petition of the Lords, and Commons now assembled in Parliament, to the Kings most Excellent Majesty; concerning the Lord *Kimbolton*, M. *Hollis*, and the rest of the Gentlemen that were accused of high Treason.

Fourthly, An Order of the House of the Lords for suppressing of the Arch-bishop of *Armaghs* Sermon, which was falsely put upon him.

Fifthly, Articles against Sir *Edward Herbert* Knight, His Majesties Attourny generall, by the House of Commons.

Sixthly, An Ordinance from His Majesty, and both Houses of Parliament, for the ordering of the *Militia* of the Kingdome of *England*, and also of the Dominion of *Wales*.

Lastly, the names of all the Lieutenants of every Country, which are approved by the Kings Majesty.

Printed at *London* for *F. Coules*, and *Tho. Banks*. 1642.

A Royall Embaſſige from the Prince of Orange, *to the wel-affected Subjects in* England.

WE have maturely conſidered of th's diſloyall oppoſition which have been reflected on our Father, the manifold endeavours of your unwearied vigilancy, and the obſtacles that interrupt the ſame, with the multiplicity of diſtractions wherein your Kingdome is dangerouſly involved did forthwith according to our indulgent affection, think it expedient to premoniſh and advertiſe you of the numerous perils which are imminent and impendent over you; it ſtroke a repercuſſive griefe and carefull ſollicitation into our Princely minde, as ſoone as we had intelligence concerning the ſame, and that their Stratagems might prove abortive, for the prevention therof we thought good to ſhew our zealous duty to his Majeſty, our reſpective affection to his Parliament, and the ſure ſecurity of his Royall Throne and Realme.

And firſt wee predicate unto you the obſcurely hatched conſpiracies of the King of Spaine, the object of whoſe ſole intents have principally aimed at the deſtructive ruine of your Nation: We have had credible intelligence, that he is ſuddenly reſolved to raiſe a ſtrong and formidable Navie (ſcarce inferiour to that almoſt Invincible Armado) and with a ruſhing and unexpected throng invade the Land. *Don Pedro* affirmed this to be true, and hath conducted many paper-meſſengers to us concerning the abſolute aſſeveration and credible aſſertion of the ſame. *Don Pedringano* likewiſe (my ſingular and intimate Friend) did certifie the ſame unto me: Wherefore we lovingly, and conſequiouſly too, premoniſh you to be circumſpective and cautious, for to our certain knowledge *Don Keevalo Caris* is in great preparation to raiſe and augment his Fleet as appeared by the Notions of our deareſt friends. But beſides this trap, there is like wiſe a dangerous ſnare extended againſt your Kingdome, which both do violently threaten a moſt preciptious diſtruction. My intent is not miſterious or enigmatical, but rather very perſpicuous to be interpreted I meane the Frenchmen, who, like the Egyptian Locuſts, who are reſolved to ſwarm in the Realm ſuddenly, and to imbrew their inhumane hands in the effuſive bloud of the Proteſtants.

Theſe with the anxiliary aſſiſtance of the rebels in *Ireland*, being linke confederates, and once conjoyned in the cruell concatination of tyrannicall conſpiracies are able to precipitate the whole Kingdome at one ſtroke, if God's omnipotent hand do not ſtay it, and your vigilant endeavours prevent it. *Sed meliora ſperamus*, we hope and expect a more happy, favourable

ble, & propitious event. Yet notwithstanding without any sup'ne procrastination we humbly beseech for your owne safety particularly, and the Epidemicall security of the whole Kingdome, that you would with judicious maturity of Counsel seriously consider the perrilous precedent premises, and you may then enucleate, that the consquence thereof is very dangerous. Wherefore in this respect our humble advice is, that you would be graciously pleased to fortifie all the chiefe Coasts and Cinque Porte with Military Arms, and strong Ammunition in defence of the Kingdome, for otherwise nothing can bee expected but ruinate and precipitate destruction. Likewise that you would gravely consider and appo'nt, that the City of *London* be strongly provided, and the Tower soundly searched, least any intestine plot should be fomented at home. As also, that all *Militia* and Ammunition be provided, and it be forthwith ordered, that the Traine Bands should daily waite for prevention of any conspiracies that should ensue. Thus as we have presented our present care and indulgent sollicitation for the safety and welfare of the Kingdome: so likewise wee presume to commend respectively our petitionary desire to your Honours: First, that your Honours would be graciously pleased to condiscend to his Majesties pleasure and just Command, without repugnance and oppositrion; for a distracted varience between a King and his Subjects, is the first ground and *principium* of confusion to a Nation. Therefore wee humbly implore your Honours to conjoyne with his Majestie in a reciprocall concord, that the knot of peace and tranquillitie may be tyed so securely fast, that all the hell-guided Conspiracies of Forraigne Enemies may be annibilated and aboliished. That you would likewise endeavour to concatenate the affections of the people to his Majesty, that his Royall Prerogative and Imperiall Throne be not violated, and trampled downe by the malicious aspersions of such as are ill-affected and dangerous persons in the Realme. That the divisions and distractions in the Kingdome may bee allayed and asswaged, to the comfort of his Majesty, the Honour of his Parliament, and the perpetuall peace and prosperity of the Realme. In the meane time my diurnall prayers assiduous Supplications shalbe provocated upon the mighty and Almighty assistance and auxiliation of God that all your deliberation and determining Counsels may be directed to the right object, and for my part I wil confirm my resolutions, & am fully intended to assist you with my full power and Forces, and I shall likewise diligently endeavour to repel and detrude those Forraign Enemies: And for the Irish Rebels we shall labour to quallifie, and by Gods divine providence assisting us wee shal crowne England with an Olive Branch of Victorious Tranquillity in the Kingdome.

The Impeachment of Sir *Edward Harbett*, the *Kings Majesties Attorney Generall.*

THat the said Sir *Edward Harbert* Knight, His Majesties Attorney Generall, sworne the third day of *Ianuarie* in the yeare of the Lord 1641. Contrary to his Oath and the duty of his place, did falsely, scandalously and malitiously advise, frame and publish certaine false, scandalous Articles of High Treason against the Lord *Kimbolton*, one of the Members of the House of Peers in Parliament, *Densil Hollis* Esq. Sir *Arthur Hasirig* Barronet, *John Pym*, *John Hampden*, and *William Strond* esquires, being then, and yet Members of the House of Commons in Parliament: A coppy of which Articles I am commanded by the House of Commons to deliver to your Lordships.

1. *That they have trayterously endevoured to subvert the fundamentall laws and government of the Kingdome of England, to deprive the King of his Regal power, and to place in subjects an Arbitrary and tyrannicall power over the lives, liberties, and estates of his Majesties leige people.*

2. *That they have trayterously endevoured by many foule aspersions upon his Majesty and his Government, to alienate the affections of his people, and to make his Majesty odious unto them.*

3. *That they have endevoured to draw his Majesties late Army to disobedience to his Majesties Commands, and to side with them in their trayterous designes.*

4. *That they have trayterously invited and incouraged a forraine power to invade his Majesties Kingdome of England.*

5 *That they have trayterously endevoured to subvert the right and very being of Parliaments.*

6. *That for compleating of their Trayterous designes they have endevoured (as far as in them lay) by force and terrour to compell the Parliament to joyne with them in their trayterous designes, and to that end have actually raysed and countenanced tumults against the King and Parliament.*

7. *That they have traiterously conspired to Levie, and actually have Levied war against the King.*

And the said Sir *Edw. Harbert*, the 3. day of *Ian.* did falsely, unlawfully, and malitiously exhibit the said Articles unto the House of Peeres in Parliament, and caused the same to be entred into the Clarks Book of the said house, intending & endevouring thereby, falsely, unlawfully, and malitiously to deprive the said houses of their said severall Members, and to take away their lives, estates, and good names: All which doings of the said Attorney, and every of them, were and are high breaches of the priviledges of Parliament, tending to sedition, and to the utter subversion of the fundamentall Rights and being of Parliament, the Liberty of Subjects, and to the great scandall and dishonour of his Majesty and his Government, and were and are contrarie to the oath of the said Attorney General, and to the great trust reposed in him by his Majesty: and contrary to the Lawes of this Realm, and a great derogation to his Majesties Royall Crown and Dignity.

For

For which High Crimes, and Misdemeanors, the said Commons saving to themselves the liberties of exhibiting any further or other Impeachment or accusation against the said Sir Edward Harbert, *do impeach him; And doe pray that he may be forthwith put to Answer the premisses in the presence of the Commons.*

An ordinance of both Houses of Parliament *for the ordering of the* Militia *of the Kingdome of* England, *and Dominion of* Wales.

WHereas there hath been of late a most dangerous and desperate Designe upon the House of Commons, which we have just cause to believe to be an effect of the bloudy Counsells of the Papists and other ill-affected persons, who have already raised Rebellion in the Kingdome of Ireland: And by reason of many disorders, we cannot but fear they will proceed not onely to stirre up the like Rebellion and Insurrections in this Kingdom of England, but also to back them with forces from abroad.

For the safety therefore of His Majesties Person, the Parlament and Kingdom in this time of Imminent danger, It is ordered by the King, Lords, and Commons now in Parliament assembled, that *A. B.* shall have power to call together all and singular his Majesties subjects, within the Countie of *C.* as well within liberties as without, that are meet and fit for the wars, and them to traine, exercise and put in readinesse, and them after their abilitie and faculties well and sufficiently from time to time cause to be arrayed and weaponed, and to take the Muster of them in places most fit and convenient for that purpose.

And the said *A. B.* shall have power and authority within the said County, to nominate and appoynt such persons of quality, as to him shall seem meet to be his Deputy Lieutenants to be approved of by both Houses of Parliament. And that any one or more of the said Deputies so assigned, shall in the absence, or by the Commaund of the said *A. B.* have power and authority to do and execute within the County of *C.* all such powers and authorities as before in this present Ordinance is contained. And he shall have power to make Colonells and Captaines, and other Officers, and also to remove out of their places, and make others, from time to time, as hee shall thinke fit for that purpose. And his Deputies, Colonells, and Captaines, and other Officers, shall have further power and authoritie to lead, conduct and imploy the persons aforesaid arrayed and weaponed, as well within the County of *C.* as also within any other part of this Realme of *England*, or Dominion of *Wales*, for the suppression of all Rebellions, Insurrections, and Invasions that may happen, according as they from time to time shall receive directions by his Majesties authoritie signified unto them by the Lords and Commons assembled in Parliament.

And it is further ordained, that such persons as shall not obey in any of the premisses, shall answer their neglect and contempt to the Lords and Commons in *Parliamentarie* way, and not otherwise, nor else where: And that every the Powers granted (as aforesaid) shall continue untill it shall be otherwise ordered, or declared by both Houses of Parliament, and no longer.

This to goe also to the Dominion of Wales.

The names of those persons, that were thought fit by his Majesty, and the *Honourable Court of Parliament to be trusted with the Militia of this Kingdome.*

Barkshire — Earle of *Holland.*
Bedfordshire — Earle of *Bolnbroke.*
Buckinghamshire — Lord *Paget.*
Cambridge shire and the Isle of *Ely* — Lord *North.*
Cheshire & the County & City of *Chester* — Lord *Strange.*
Cornwall — Lord *Roberts.*
Cumberland — L. *Gray* of *Wark.*
Derby — Earle of *Rutland.*
Devonshire, & of the County and City of *Exon* — Earle of *Bed.*
Dorsetshire, & the County of the Town of *Pool* — Earl of *Salisbury.*
For the Isle of *Purbecke* Com. *Dorset.* — Sir *Joh. Banks* K. L. chiefe Iustice of the Common Pleas, &c.
Durham — S *Hen. Vane* the elder.
Essex. — Earle of *Warwick*
Gloustershire, & the Com & City of *Glousester* — Lord *Chandois.*
Hampshire, & of the town and County of *Southamp.* and of the Isle of *Wight* — Earle of *Pembr.*
Hertfordshire — Earle of *Salisbury.*
Herefordshire — Lord *Dacres.*
Huntingtonshire — Lord *Mandevile.*
Kent, and the City and County of *Canterburie* — Earle of *Leicester.*
Com. *Lancaster* — Lord *Wharton*
Leicester — Earle of *Stamford*
Middlesex — Earle of *Holland.*
Com. *Northampton* — Lord *Spencer.*
Nottingham, and of the Towne and County of *Nottingham* — Earle of *Clare.*
Northumberland, and of the Town and Countie of *Newcastle*, and of the Town of *Barwick* — Earle of *Northumberland*
Norfolk, and of the Com. and City *Norwich* — Earle of *Warw.*
Oxfordshire — L. *Vis Say & Seale*
Rutland — Earle of *Exon.*
Salop — L. *Littleton*, L. Keeper, &c.
Somerset — Marquis *Hertford.*
That the Lieutenant of the County of *Worcest.* shal be nominated before *Somerset*
Staffordsh & of the Com. of the City of *Lichfeld* — Earle of *Essex.*
Suffolk — Earle of *Suffolk.*
Surrey — Earle of *Nottingh.*
Sussex — Earl of *Northumb.*
Warwick, & of the Com of the City of *Coventrie* — Lord *Brook.*
Westmerland — Earle of *Cumberl.*
Wilts — Earle of *Pembroke*
Wigorn, & of the County of the City of *Worcest.* — Lord *Ed. Howard* of *Escrig*
For the County and City of *Bristoll* — Master *Denzil Hollis.*
Yorkshire, & of the Com. and City of *York*, and of the County of the town of *Kingston* on *Hul* — Earle of *Essex.*
Of the parts of *Kestaven* & *Holland*, and the Com. of the City of *Lincoln.* — Earle of *Lincoln*
For the parts of *Lindsey*, in the County of *Holland* — Lord *Willoughby* of *Parum.*
Monmouth — Lord *Phil Herbert.*
Isle of *Anglesey* — Earl of *Northumb.*
Beckwick — Lord *Phil Herbert.*
Carnigan — Earle of *Carbery.*
Carmarthen, and *Carmarthen* Town — Earle of *Carbery.*
Carnarvon — Earle of *Pembroke.*
Denbigh — Lord *Fielding.*
Flintshire — Lord *Fielding.*
Glamorgan — Lord *Phil. Herbert.*
Montgomery — Earle of *Essex.*
Merioneth — Earle of *Pembroke.*
Pembrocke, and the towne of *Haverford West* — Earle of *Northumberland.*
Radnor — L. and *Litleton* L. Keeper, &c.

That for the levying, ordering, and exercising the Militia of the City of *London*, power is given unto Sir *John Gore*, Sir *Jacob Garret*, Knights, and Aldermen, *Thomas Atkin* Alderman, Sir *John Wollaston*, K. and Alderman, *John Warner* Alderman, and *John Towse* Alderman, Serjeant Major Generall *Skippon*, or any three or more of them. *Randolph Manwaring*, *William Gibs*, *John Fowke*, *James Bunce*, *Francis Peck*, *Samuel Warner* *James Russell*, *Nathaniel Wright*, *William Barkley*, *Alexander Normington*, *Stephen Estwicke*, *Ower Rowe*, Citizens of *London*, or any six or more of them.

To the Kings most Excellent Maiesty

The humble Petition of the Lords and Commons now Assembled in Parliament.

Shewth,

THat Your Majesty, in answer to their late Petition, touching the proceedings against the Lord Kimbleton, *M.* Hollis, *Sir* Arthur Hasserig, *M.* Pym, *M.* Hampden, and *M.* Strode, *Members of the Parliament*, was pleased to signifie, That as Your Majesty once conceived, that You had ground enough to accuse them, So now Your Majesty findes as good cause wholly to desert any further prosecution of them. Notwithstanding which, they remaine still under that heavy charge so imputed unto them, to the exceeding prejudice, not onely of themselves, but also of the whole Parliament. And whereas by the expresse Lawes, and Statutes of this Your Realme, that is to say, by two Acts of Parliament, the one made in the thirty seven, and the other in the thirty eighth years of the Raigne of Your most Noble Progenitor, King Edward the third; If any Person whatsoever, make suggestion to the King Himselfe, of any Crime committed by another, the same person ought to bee sent, with the suggestion, before the Chancellor or Keeper of the great Seale, Treasurer, and the great Councell, there to finde surety to pursue his suggestion, which if he cannot prove, hee is to bee imprisoned till he hath satisfied the Party, accused of his damages, and slander, and made fine and ransome to the King. The said Lords and Commons humbly beseech Your Majesty, That not onely in point of Justice to the said Members in their particulars, but for the Vindication of the Rights and Priviledges of Parliament, Your Majesty will bee pleased to send the person or persons, that in this case made the suggestions, or informations to Your Majesty against the said Members of Parliament, together with the said suggestions or informations, to Your Parliament, That so such frutes of the said good Lawes may bee had, as was intended by them, and the Rights and Priviledges of Parliament may bee Vindicated, which of right and justice ought not to be denyed.

A

A Message from a *Committee* of both Houses of Parliament, to the *Spanish* Ambassador, to make stay of Ships at *Dunkerk*, intended for the supply of the Rebels in *Ireland*.

THe Lords and Commons have commanded us, to intimate to the *Spanish* Ambassador, the advertisement that they have received of certaine Ships lying in *Dunkerk*, laded with Ammunition ready to take saile, intended for the relieſe of the Rebels of *Ireland*: This they hold contrary to the Articles agreed upon, in the Treaties of Peace betweene the two Crownes; And therefore the Ambassador is to bee moved from both Houses, to send speedily to *Dunkerk*, and to all other his Majesties Dominions, and unto the King his Master, to make stay of those, and all such Ships, as may carry any supply of Men, Victuals, Money, or any other ayde to His Majesties Subjects, that at this present are in Rebellion in *Ireland*; which otherwise will bee understood to bee a Breach of the Treaties, between the Crownes of *England* and *Spaine*, and so resented by the Parliament.

To the Right Honourable, the House of Peeres, now assembled in Parliament.

The humble Petition of *James* Archbishop of *Armagh*,

Humbly sheweth,

THat whereas your Lordships, were pleased to employ your Petitioner in preaching before you on the Fast-day, the 22. of *December* last; (which service, according to his mean ability, he was carefull to perform) so it is, that one *John Nicholson*, having got into his hands, a collection of some rude, and incoherent Notes of that Sermon, tooke the boldnesse to publish the same (under the Title of *Vox Hiberniæ*) as a true Relation of that which was uttered before your Lordships that day. Which being in many places void of common sense, and in the whole, every way unanswerable unto what was fit to have bin delivered before so Honourable and Judicious an Audience:

His humble request is, That your Lordships would be pleased, to call in that supposititious Pamphlet, &c.

Die Veneris 11. *Februarii*, 1641.

Ordered by the Lords in parliament, That a Book concerning the L. Archbishop of *Armagh*, being published and Printed by *John Nicholson*, shall bee called in and suppressed. *Jo. Browne*. Cleric. Parliam.

FINIS.

THE KINGS FAVOVR,

THE

Parliaments Iuſtice,

AND

The Subiects Ioy.

Expreſſed

In His Maieſties care for the Kingdome.

The Parliaments for endeavouring.

AND

The Commons ſedulity in propagating the ſame.

Written and avowed by Richard Newrobe, *Gent.*

LONDON

Printed by *Iohn Haquood.* 1641.

THE KINGS FAVOVR,

THE

Parliaments Iustice,

AND

The Subiects Ioy.

Expressed

In His Maiesties care for the Kingdome.

The Parliaments for endeavouring.

AND

The Commons sedulity in propagating the same.

Written and avowed by Richard Newrobe, *Gent.*

LONDON

Printed by *Iohn Haynesd.* 1641.

Great Brittains Ioy,

FOR

The long desired and happy Vnion betweene the King and Parliament.

To the great Comfort of all true Protestants, and the astonishment of Papists, Pope, and

DEVILL.

HItherto the endeavours of both King, Parliament and Subiects, have been to redresse those evils, and expulse such pernitious designes as have been endeavoured against us by the malignant party of this Kingdome; which although never so sedulous and vigilant, yet have the dangers by them invented, alwayes found a repercussion upon their owne heads, through the care of this State-governing Parliament, and although they have been very diligent in sowing weeds of divisions amongst us; yet our worthy Gardiners have pulld them up by the roots, that the Flowers of Religion, loyalty, faith and fidelity, might flourish, through the removall of our adversaries, sith that our disconsolate cares

have been ſo invoked to provide for reſiſtance of theſe aforeſaid evils, how welcome and acceptable would the newes of a remedy be? The Cite that ſo long hath been troubled, frighted and perturbed with civill commotions, and inexpreſſible danger, how would it ſhew forth the garlands of good will, the Plumes of Peace, and Enſignes of Loyalty, upon ſo happy an alteration? How would the Proteſtant reioyce, and as it were bee involved in gladneſſe, to ſee the Papiſts and their hereticall adherents, either converted or aſhamed? Such is the newes I meane to treat on, ſo happy as it goes beyond expreſſion to nominate, and as reall as it ſeemes happy. Theſe grievances have principally been inverted upon us by his Maieſties diſagreeing with the Parliament, by the perſwaſions of ſome who were but ſeeming wel-wiſhers to the State. To change theſe occaſions of ſorrow into happineſſe, His Maieſty hath beene pleaſed, conſidering the manifold inconveniences that hee might incurre upon his Kingdome and himſelfe, by loſing the affections of his Subiects, by this ſo ominous accounted diſſeveration, hath been ſince graciouſly pleaſed to unite himſelfe with all alacrity and of his owne free-will with them for the conſummation of his Subiects good ſetling of a perfect peace, and diſſolving all doubts concerning the former diſagreement for ever, as followeth.

That whereas the continuall perturbance of the times had proved grievous and burdensome unto him, in respect of the conversant commotions arising through his Non-residence with them at London, his Maiesty was resolved for a speedy returne, thereby to confiscate and abolish these their sorrowes: As also that his hopes of and concerning his gracious message on Munday, being the fourteenth of February last, should have produced some such effect, as by offering what was fit on their parts to doe: as also for his Maiesty to grant, might beget a mutuall confidence in each other; His Maiesty therefore further desired that those his good hopes might not bee frustrated, and so his endeavours prove vaine and to no purpose; but rather that they would with sedulous diligence labour to strengthen and enable them any way to debilitate or weaken the same reciprocall coniunction, or mutuall laborious co-operation.

And furthermore, forasmuch as this his Kingdom of England was very much distressed, & in continuall fear through the want of exercised force (though for souldiers there bee sufficient, & by reason that his Maies chiefe Fortresses towards the sea-coasts were unfortified, & so the lesse able to make resistance against invasion, they having manifested as much unto his Maiesty, & in care of his Realme, and preservation of

the ſecure peace and tranquility of his ſubiects. Hee Royally deſired that the preſent Parliament would ſpeedily ſet about, and expeditiouſly contrive a remedy; and hee in that, as in all other reaſonable motions, as farre as might ſtand with his Honour, would mutually ioyne in aſſiſtance towardes the rectifying of the ſame.

As for the Petitions of ſeverall Counties delivered and humbly preferred to the Parliament, for the reliefe of theſe and other ſuch like grievances of his Kingdome, moſt eſpecially concerning the grounds of Proteſtant Religion, which hath been abuſed, and little ſet by, ſince the Biſhops introducing, bringing in, and forcibly maintaining, contrary to the conſciences of the well-affected Proteſtants, of ſuperſtitious and Papiſticall ceremonies, his Maieſty was graciouſly pleaſed with zeale and firme devotion to the truth, to importune a reformation of the ſame, thereby to gaine his ſubiects love and affection, and procure them ſo long-look'd for and ever to be deſired peace.

To the which end, *Wren*, and the other Biſhops found tardy, and to be delinquents concerning this occaſion in and againſt the ſafety of the State, and propagating of Religion, that ſeeing they were found guilty, and the matter of ſo high conſequence (as concerning their cenſure, it was ordered) that they being the Metropo-

tropolitans of the Church, and principall Clergie of the Kingdome, they ſhould be delivered over to the upper Houſe, to receive cenſure from the Honourable Peers, concerning their miſdemeanors, the which his Maieſtie earneſtly deſired, and conſented unto.

Thus was the Vnity begun; which wee daily pray to continue.

FINIS.

LITTLE-VVITS 2.

Proteſtation, to defend Popery: Since the deceaſe of his Siſter SVPERSTITION.

Anno Dom. 1642.

By I. G. *Gent.* K.

LONDON,
Printed for *F. Coules*, in the little Old-Baily, 1642.

LITTLE-WITS PROTESTATION,

To defend Popery: ſince the deceaſe of his ſiſter Superſtition.

WHereas it is too too manifeſt to my great griefe and ſorrow, that the family of *Popery* is like to come to deſtruction and fall to ruine, eſpecially in thoſe Kingdomes and States where the adverſe party is predominant, the greateſt of my Kindred and their Adherents, and Competitors of that family are already ruinated, yea and ſome of them altogether extinguiſhed, eſpecially my ſiſter *Superſtition*, being the greateſt pillar and prop of that Family in the Kingdome of Idolatry: I conceive my ſelfe ingaged and bound in duty, not only by reaſon of my neare conſanguinity to the ſame, but for that I have had my chiefeſt nouriſhment and ſubſiſtence by and from the ſame, To my power and beſt of my witleſſe ability, to uphold and defend the Family, and prevent the finall deſtruction and confuſion thereof: It having ſo

potent adverſaries, and already ſo much impaired in the ſtrength and ancient glory, and fame thereof, Even over the whole World, ſo many Reverend and Learned Cardinals, and Prelaticall Biſhops, nay Kings and Emperours, that have had neere relation thereunto either by affinity or conſanguinity, and have yeelded Reverence and Obedience to the ſame; That it may be parallelled to the moſt famous and floriſhing Families in all *Europe*, and never yet could be ruinated and abolished in any Kingdome or Nation whatſoever, where the ſame hath had Off ſpring or Alliances, untill this unfortunate yeare in the Kingdome of *England*, where a *Councell* called a PARLIAMENT, have indeed ſpoke their minds againſt the Family, and have indeavoured themſelves, and proceeded ſo far againſt it, that they have wrought its utter deſolation and confuſion.

1 By accuſing and impeaching the chiefe defenders, and upholders thereof, the Reverend Prelaticall Biſhops, and confining them to their ſeverall and private Lodgings, in the Tower, not to ſtirre abroad without their ſpeciall Licence, and Commiſſion, whereby they are become helpleſſe, and uſeleſſe to the defence of the ſame.

2 They have by publike Orders, Edicts and Proclamations commanded, the rejection of the Ceremonies, in the exerciſe of Religion whatſoever, belonging to the ſame, which was the principal cauſe of my Siſter Superſtition her ſickneſſe, whereof at laſt ſhee dyed.

3 Thirdly, putting down Maſſe, that holy exerciſe, that it may not ſo much as be uſed in publike, or private, by any perſon of what degree or dignity ſoever, or in any place whatſoever, within their juriſdiction, in that Kingdome of *England*, which increaſed much my Siſters diſeaſe.

4 The taking of Armes, and all other proviſion of defence away

away, from all that are of our kindred, or affinity of that family, whereby they are destitute of all relief to preserve themselves from ruine, which aggravated her sickneſſe.

5 By putting to death, and baniſhing our holy fraternity of Prieſts, Ieſuites and Fryers, whereby all hopes of preſervation by inſtruction, teaching, and Diſcipline, is quite taken away, this added greatly to her griefe.

6 And laſtly, they have taken away the holy and prudent Voyces of learned and godleſſe Prelates, that formerly had the greateſt and chiefeſt amongſt the Temporall Lords, ſitting in that Aſſembly, whereby our Family was much honored, and ſtrengthned. This gave her her deaths wound, whereupon ſhee immediatly departed.

And notwithſtanding they have brought her to deſtruction, yet ceaſe they not, but proſecute all ſuch that had any relation unto her or any wayes wiſhed her proſperity, fearing by her well-wiſhers meanes might be wrought to reſtore her Off-ſpring to that dignity and honour in that Nation, which ſhe in her proſperity injoyed. They to prevent the ſame, indeavour

1 To take away the Honorable Votes of Noble Lords, favorers and well-wiſhers to our Family, and their ſitting out of the Houſe of *Peeres*, thereby taking away all meanes to raiſe the ſame again.

2 To put down Organs and Singing in all Cathedralls in the Kingdome, and every holy and neceſſary Ceremony thereunto appertaining, by which not ſo much as a remnant of the Family may be left.

3 To take away the demeanes of all Deanes and Prebends, worthy inſtruments for the preſervation of the Family.

4 And laſtly, to puniſh all of the Clergy that ſpeake the leaſt word in favour to the ſame, in their publique Teach-

ing, or private Communication, or that are but looſe and laſcivious in their lives and Converſations: Conceiving ſuch perſons are at all times ready to comply with ſuch as ſhall ſpeake or write in defence of our cauſe.

Theſe being the cauſes that have and will worke, our utter confuſion, in defence thereof, and to prevent theſe future dangers threatned, I make this my Proteſtation. *Videlicet*,

In the preſence of his Holineſſe and all the Popiſh Saints departed, I *Litle-wit*, of the Pariſh of Non-ſence, in the Borough of Ignorance, in the County of Blind-devotion, do make this Vow and Proteſtation, that I will to the uttermoſt of my witleſſe power, and headleſſe Iuriſdiction to the loſſe of my liberty and proſperity, and to the hazarding my perpetuall deſtruction and aboliſhment, defend, maintaine and uphold the Family of Popery, and all the kindred and alliances of and to the ſame in the Kingdom of Idolatry, in what Nation ſoever the ſame, or any perſon belonging thereunto, doth now inhabite, or hath heretofore had reſidence, eſpecially in the Kingdome of *England*, againſt all men and counſels, of what power or juriſdiction ſoever they be, and by what practiſes, diveliſh ſtratagems, or deſignes I can thinke or deviſe, I will indeavour to prevent and hinder their proceedings, in bringing our Family to confuſion, that poſſibly in my power lyeth.

Litle-wit.

FINIS.

THE PROPOSITIONS

Made by the Citie of LONDON, for the raiſing of a Million of Mony, for the quick ſubduing of the bloudy Rebels in *Ireland*, well weighed, and conſidered of, by divers Gentlemen here in Towne, and approved of, and conſented unto, by the Honorable Houſe of Commons, and preſented unto the Lords for their Concurrence therein, and to joyn in an humble Petition to his Majeſty for his conſent thereunto.

Twenty Members of the Houſe of Commons *having already ſubſcribed for twentie thouſand Pounds.*

LONDON,
Printed for *Iohn Borroughs*, and *Iohn Frank*, and are to be ſold next doore to the Kings Head in Fleetſtreet. 1642.

The Votes of the Lords, and Commons, upon the Propoſitions made by divers worthy and well affected perſons, for the ſpeedie and effectuall reducing of the Kingdome of *Ireland*.

THE Lords and Commons, taking into their ſerious conſiderations, aſwell the neceſſity of a ſpeedy reducing of the Rebels of *Ireland*, to their due obedience, as alſo the great ſummes of money that the Commons of this Realme have of late paid, for the publike, and neceſſary affaires of the Kingdome, whereof the Lords

and Commons are very ſenſible, and deſirous to embrace all good and honorable wayes, tending to his Majeſties greatneſſe, and profit, the ſetling of that Realme, and the eaſe of his Majeſties Subjects of *England*: And whereas divers worthy and well affected perſons, perceiving that many Millions of Acres of the Rebels Lands of that Kingdome, which go under the name of profitable Lands, will be confiſcate, and to be diſpoſed of, and that in caſe two Millions and a halfe of thoſe Acres, to bee equally taken out of the foure Provinces of that Kingdome, may be allotted for the ſatisfaction of ſuch perſons as ſhall disburſe any ſummes of money for the reducing of the Rebels there, would effectually accompliſh the ſame, have made theſe Propoſitions enſuing.

FIrſt, That two Millions and a halfe of thoſe Acres may be aſsigned, allotted, and divided amongſt them, after this Proportion. *Viz.*

For each Adventure of
- 200 li. 1000 Acres in *Vlſter.*
- 300 1000 Acres in *Conaght.*
- 450 1000 Acres in *Munſter.*
- 600 1000 Acres in *Lemſter.*

All according to the *Engliſh* meaſure, and conſiſting of Meadow, Arable and profitable paſture; The Bogs, Woods, and barren Mountains being caſt

caſt in, over and above 5. Theſe two Millions and a halfe of Acres to be holden in free, and common Soccage of the King, as of his Caſtle of *Dublin*.

2. That, out of thoſe two millions and an halfe of Acres, a conſtant rent ſhall bee reſerved to the Crowne of *England*, after this proportion, *viz.*

Out of each Acre thereof in { *Vlſter* — 1 d. / *Conaght* — 1 ob. / *Munſter*, — ij d ½. / *Lemſter* — iij d. }

Wherby his Majeſties Revenue out of thoſe lands will be much improved, beſides the advantages that he will have by the comming to his hands of all other the lands of the Rebels, and their perſonall eſtates, without any charge unto his Majeſtie.

3. That for the erecting of Mannors, ſetling of waſtes and commons, maintaining of preaching Miniſters, creating of Corporations, and regulating of the ſeverall Plantations, one or more Commiſſions be hereafter granted by Authoritie of Parliament.

4. That moneys for theſe great occaſions may be the more ſpeedily advanced, All the undertakers in the Citie of *London*, and within twentie miles diſtant thereof, ſhall under-write their ſeverall ſummes before the twentieth day of March,

1641. And all within 60. miles of *London*, before the first day of April, 1642. And the rest of the Kingdome before the first day of May, 1642.

5. That the severall summes, to bee under written, shall be paid in at foure payments, *viz.* one fourth part within ten dayes after such under-writing; And the other three parts at three moneths, 3. moneths, and three moneths, all to be paid in the Chamber of *London*.

6. That, for the better securing of the said severall summes accordingly, Every one that doth so underwrite shall, at the time of his subscription, pay downe the twentieth part of the totall summe that shall be by him then under-written.

And in case that the residue of his first fourth part be not paid in, to such person or persons as shall be appointed to receive the same, within the ten dayes before limitted; Then such party shall not onely forfeit the twentieth part of the summe totall, formerly deposited, but so much more of his first fourth payment to be added thereunto as shall make up the one moitie of the sayd first payment. And if the same person shal faile in any other of the three payments, he shall then forfeit his entire first fourth part, and all the benefit of his subscription, which forfeiture shall accrue to the common benefit of the rest of the undertakers.

The Lords and Commons, upon due and mature deliberation of these propositions, have approved of

of them, and given their conſent unto the ſame, and will become humble Petitioners to his Majeſtie, for his Royall approbation thereof, and that hereafter hee will be pleaſed, upon the humble ſute of both Houſes of Parliament, to give his Royall aſſent unto ſuch Bills as they ſhall tender unto him, for the ſetling of thoſe Propoſitions, and all other things neceſſarie, conducing thereunto.

FINIS.

11

THE POETS Knavery Discouered, in all their lying PAMPHLETS:

Wittily and very Ingeniously Composed, laying open the Names of every lying Lybel that was Printed last yeare, and the Authors who made them, being above three Hundred Lyes.

Shewing how impudently the Poets have not onely presumed to make extream and incredible Lyes, but dare also feigne false Orders and Proceedings from the Parliament, with many fictitious Speeches.

Well worth the Reading and knowing of every one, that they may learn how to distinguish betwixt the Lyes, and reall Books.

Written by *J. B.*

LONDON,
Printed for *T. H.*

THE

POETS Knavery Discouered, in all their lying PAMPHLETS:

Wittily and very Ingeniously Composed, laying open the Names of every lying Lybel that was Printed last years, and the Authors who made them, being above three Hundred Lyes.

Shewing how impudently the Poets have not only presumed to make extream and incredible Lyes, but care also feigne false Orders and Proceedings from the Parliament with many fictitious Speeches.

Well worth the Reading and knowing of every one, that they may learn how to distinguish betwixt the Lyes, and reall Books.

Written by J. B.

LONDON,
Printed for T. H.

An Order from the House of Commons for the suppressing of Pamphlets.

THe Parliament haveing maturely considered of the manifold lyes, and ementitious Pamphlets, that have beene published to the great ignominy and dishonour of the State, did appoint a select *Committee* for the restraint of all Libells: And ordered, that all lying Pamphlets should be suppressed, and nothing Printed without Licence.

The temporizing Poets have broached such impudent scurrility, and ementitious Pamphlets out of the inexhaust mintage of their roving fancies, that the whole City is embroydred with nothing but incredible lyes; that jars so much in the wearied eares of the World, that the scarce-breathing mandrake could not digest the same. These Needy-braines to purchase some commodious vailes from the foamy vapour of a scurrilous humour, did strive to set their unconcocted wits to the highest pin, that lying and Non-sence were the two coincedant twins, that alway distilled from the nasty dregs of their Satyricall quills. One of these Poeticall Satyres, though he was a Night-*walker*, and in nocturnall darknesse once escaped the Counter, and another time Newgate yet he was the Arch-conduct of their harsh-tuned Chorus: another did *Bray* like an Asse, and became his Secondary, and although he yeelded the precedency to the former (for he was the most lying knave) yet he was not so nibilate a Cypher, but that he challenged the second place in an Arithmeticall order to himselfe: Another *Harberd* his froathy Muse

* *A Poet.*

* *Another Poet.*

* *Another Poet*

in the Rheumaticke exhalations of muddy taplash, which made his fancy so extreamly dull, that when he writ any thing, every *what lack you Sir*, or Stationers Apprentice could conceive it to be *Harberts* Lye. Thus these three, like Triple-headed *Cerberus*, nursed their viperous muses in *Acharon*, and fomented them in *Stygian* gall, greedily byting the fame of every Delinquent, whom they will not permit onely to suffer quietly Parliamentary Justice, but they also will nettle them afresh with their goosequill censure. Since the Earle of *Straffords* death, there have been above three hundred lying Pamphlets printed to my credible enumeration. First, then the Lord Lievtenants *Speech* fabulously fathred upon him in the Tower; but protested against by such eminent Persons as accompanied him some time before his execution: his *Vltimum Vale*: his pittifull *Elegies* fathred upon himselfe: his amorous *Re-greet* to *Clariuda*: his *Ghost*, & suppositions Dialogue betwixt him, and the Lords Grace of *Canterbury*: *Canterburys Dreame*: *Lambeth Faire*, where such rascally stuffe is imployed to the consumption of paper, as the perusall of it would make an Horse breake his halter, as is vulgarly said: with his *Recantation* penned by an *Amsterdamian* pedant: & his *Potion* lately ministred by an *Antimonian* Empyrick: with his *Tooles*, composed by a company of fooles: and his *Last will* and *Testament*. To see the *Metropolitan* of a flourishing State thus opprobiously abused, is an insufferable thing, and ought not to be tollerated: yet if he be culpable, & peccant, the Law is sufficient to curb him, & he ought to suffer according to its censure: but to see his grave made before his eys with lying libels: or to encounter with such extreams, as the blasting tongue of infamy, is an act of higher suffering, then the just censure of Law may permit. Then many other of the Clergy have beene most ignominiously

* *The names of the lying pamphlets*

nominiouſly abuſed: as in the *Artieles* againſt *D. Beale*, and *D. Coſins*, and *M. Squire* of *Shorditch*, they were all Poetically feigned, and ementitious: wherein they were highly impeached, as if the Articles had beene preſented to the Parliament, when they were meere fictitious: the *Dialogue* betwixt *D. Couſins*, and a Fellow of his *Colledge*: The Coppy of a *Letter* ſent from the Lord *Finch* to him: *Newes from Sir John Sucklin*: Foure *Letters* ſent from the *Scottiſh Commiſſioners* to the *Parliament* in *England*, *Mr. Seakers Speech* to the *King* at His Royall Arivall in *Scotland*: and His *Majeſties Anſwere* to the ſame, were all moſt ſhamefully feigned? Which did not onely Derogate from his Imperiall ſufficiency, but was alſo a high diſhonour to his Majeſtie. The *Lord Balberino's Speech*, The *Marqueſſe* of *Hameltons*, and *Generall Laſhley's Speech* in the *Scottiſh Parliament*, with the *Dukes* of *Lenox*, were all fictitious, and fabulous: And diverſe Pamphlets publiſhed concerning ſome trecherie that was there found out, were all lyes. Then *Sir William Parkins*, and *Sir Nathaniell Coppingers Speeches*, In this Parliament, with three other very falſe. A *Gunpowder* and a *Wildfire Plot* in *Ireland* were Poeticall, *Irelands Complaint*, and *Petition*, were both falſe: Yea there are ſo many lyes concerning *Ireland* Printed, that my Paper would be to little to deſcribe them all, they amount to 37. more lyes in Totall. *Doleſull Newes from Edenborough* ſince his Majeſties departure from thence: *News from Newcaſtle*, *Durham*, and *Conſtantinople* were all lyes. A Dialogue betwixt the *King* of *France*, and *Spaine*, with the *French*, and *Spaniſh Fleet* arrived at *Ireland* were both falſe. The *Scottiſh Volunteeres Victorie*, and a glorious overthrow of the Rebells

Rebells by the Scots, with Sir *Kenelme Digby's* Victory, were all fabulous. Fourteene Orders from the Houſe of Commons were ſhamefull lyes, the *Parliaments Care* for the Tower were falſe. *A terrible Plot againſt London, and weſtminſter*, with the *Twelve Biſhops* conſpiracy in the Tower, were not true: *The Papiſts Plot* againſt the *City*, The *Jeſuites Plot* againſt the Parliament, and their confeſſion before they were carryed to *Tyburne*, were meritions. *Suffolke, Norfolke, Huntington-ſhire, Somerſetſhire*, and the firſt of *Hartfordſhire Petition* were all abſurd falſities: the firſt of the *Apprentices* of London, and *Womens Petition* were falſe. The *Colliers end*, or his laſt Sermon and the *Leatherſellers*, and *Button-makers Sermons* were all fiction. The *Parliaments Anſwer* to *Buckinghamſhire Petition*: *Newes* from *Hell*, *Rome* and the *Inns* of *Court*: The *Papiſts Petition* to the Pope: *Lunsfords Letters* found one at Temple Barre, and another in St. Pauls Church, were both feigned. Yea if I ſhould enumerate every particular lye, I ſhould both treſpaſſe too farre on (gentle Reader) your patience: and looſe my ſelfe in the irremiable *Laborinth* of thoſe inumerous fictions, neither could this Paper containe them all: but as I aforeſaid, they amount in all to the number of above three hundred. Now I can accuſe none, but theſe temporizing Pamphlet-mongers, who for a little mercenary gaine, and profit, infuſed plenty of Gall, and Wormewood into their lying, and Satyricall lines. What a baſe humour is this in you, Poeticall Needy-braines, who for a ſordid gaine or deſire to have the Style of a witty Raylor, will thus impoyſon your pen, and puzzle your ſterile pates inventing ſuch ſenceleſſe ſtigmatick, ballad Balderdaſh: as our very Street-Cantors, who would warble pleaſantly through the noſe like an *Amſterdam*

ſterdam Zelot, at the inſurrection of the fleſh againſt the Spirit, for a Pot of Huffes Ale, and a huge Subſidy toaſt: ſhrug to heare it, and with an honeſt ſcorne hout at it? Oh what a lamentable thing it is to ſuffer the ſentence of ſuch penurions, pennileſſe wits, who wholly reſolve their inke to gall, for a little mercenary gaine: or to purchaſe a paire of deeaved Trouzes at the ſecond hand, to cover their nakedneſſe: whoſe lying Libels are woven up in braine-ſick fancies. Well! Poets draw ſubmiſſively nearer: and with an humble attentive eare attend the delivery of my definite advice unto you: Be Penitentiall, and give a ſerious recantation to the world for all your lying Pamphlets, and confeſſe all your infamous abuſes to the State: yee had better I ſay confeſſe ſo, then at the Gall-houſe: this is my advice, which if you will embrace, I know it would give more ſatisfaction to the Spectacle of the World.

FINIS.

FINIS.

12

DVBLIN *Febr.* 7. 1641.

OR,

The laſt true Newes

FROM

IRELAND.

WRITTEN

In a Letter ſent from *Thomas Lancton*,

Chiefe Clarke unto Sir CHARLES COOTE,
chiefe Commander of his Majeſties
Infantry in *Dublin*.

Conſiſting of theſe particulars,

1. *How* 200. *Rebels attempted to Fire the Ships in* Dublin *Harbour, Saturday* Febr. 5. *and how prevented.*
2. *Of two Aldermen that eſcaped out of* Dublin, *and is ſuppoſed they are fled to the Rebels.*
3. *How two Corporals and ſixe Souldiers are Impriſoned about their Eſcape.*
4. *What it is likely that the Rebels labour to effect, and how the Engliſh endeavour to defeate them.*
5. *In what State and Poſture of defence,* Dublin *is now in, what ſtrength within for us, and what force without againſt us, and what diſtance from us.*

By the Poſt-Maſter of England *and* Ireland, Febr. 15. 1641.

London, Printed for *John Thomas*, 1641.

IRELAND

True Newes from *Ireland*,

THe Rebels ſtomacking the loſſe of ſo faire a booty as that by Gods aſſiſtance we layd hold on in the Caſtle of *Enistemmig* caſt about to meet with us ſome other way, and ſeeing that here in or about *Dublin*, or as farre as either our workes or our fortifications ſtretch, we are not onely God bee thanked ſo well provided, but ſo wary that little good is to be done upon us by Land, they attempted to miſchiefe us by Sea, and on Munday Laſt, the laſt of this moneth, between two and three of the clock in the morning. I ſuppoſe, hoping to have found us, as faſt aſleepe as we had them, two hundred of them, in a kind of homely clouterly Shallop, made and contrived in haſt, as ſhould ſeem only for this deſign, came up with the Tyde that then ſerved in among our Ships, even to the midſt of them in the Harbour undiſcryed, being well acquainted with their Country Fogs, and how to make advantage by them, there were amongſt others three Ships lately come from *ENGLAND* two laden with Meale, one with Ammunition, but ſee the goodneſſe of God ſtill continued towards us, for which we are more deeply bound to extoll and

magnifie his mercy towards us, the Ship with Ammunition on lay in the reare of the other, and was paſſed by of them either vnſeene (it being a mighty Fogge, beſides the darkeneſſe of the night) or miſtaken, not thought, or underſtood by them to be the Ship they looked for, thinking as well they might, that ſhe lay as neare the Key as poſſible could be for Covert and ſafeguard.

They comming in but that Sunday night late, and could not be unloaded poſſibly till morning, had the Rebels made up with this Ship called the *Draggon of Cheſter*, and plyed her, with Fire-Balls; yea and with Granadoes, as alſo with little drie Willow Faggots, all daubd over with Pitch and Rozen, which flew like Fire-Drakes into the ſaid Ships, had they in this manner greeted that Ship, as they did their, as it was the onely ſweet and mercifull providence of God that they ſhould not, they had by all likelyhood done us a mighty diſpleaſure, the Ship having in it 16. laſt of Powder, beſide Bullets, Muskets, Pikes, and other Ammunition, as alſo Pioners tooles, *viz.* Spades, Shovels, Mattocks, Wheele-Barrowes, and the like Inſtruments, whereof the City ſtood in great need, but eſpecialy of the Powder, there being not onely a ſcarcity thereof in the City at that time, but almoſt a want: Whileſt the enemies were thus buſie about the Ships, the Maſters and Marriners were not idle, playing not onely with their Ordnance, which indeed did little harme, or rather none at all unto the Rebels, ſhooting over them, but likewiſe with their ſmall ſhot, whereof they had ſuch ſtore, and beſtowed it ſo liberall amongſt them, that the Rebels durſt not board them, which queſtionleſſe was their intent, but plyed us hot with their Fire-worke, whereof we wondred at their plenty. this *Bickering* in the Harbour which now had continued well nigh an houre, at laſt was heard of in the City, and the ſtate thought as well they might, that all was not well there; whereupon the Alarum was all the City thorough, being ſo much terrible for that it

was

was night, my Maſter Sir *Charles* drew downe unto the Key with 500. foote, whether once come, we plainly heard what the matter was by the cryes and clamours from the ſhips. Sir *Charles Coote* conceiving the danger, and how, that without doubt the Rebels had notice of the arrivall of theſe three Ships, and wherewith they were laden, thought there was no dallying, but preſent to worke, whereupon he commanded all the Ships and Barkes about the Key, immediately to launch their Boates, which done, he caused as many Muiketiers as could poſſibly with convenience, man the Boates without let either to themſelves, or to thoſe that ſhould row forthwith to enter, which was done, and the Boates being in number 11. were lowed in them 140 men, & into the Harbour amongſt them we came, and in very good time. for the Rebels had boorded one of the Meale Ships, being to ſtrong in number for the Saylors who were in all but tenne, and ſome fifteene Souldiers wee made bould to enter the Ship upon them, and wee with the Saylors helpe, and they with ours, made ſhift, and quickly quit the Ship of them, ſending them ſome alive and ſome dead, a breakefaſt unto the Fiſhes, the Seamen in the Harbour perceiving that wee were there, left their Ships, tooke both their Boates, and courages, and in amongſt us; with this ſupply the Rebells were ſoone under water, whom we ſuppoſed by their attemps and tumult in the Harbour, to have beene a farre greater number then we found them, for by all deſcrie and gueſſe, they could not be above two hundred, and by all conjecture, their comming was to fire the Ships which brought over this laſt ſupply of Ammuniton, and other Engines as is afore rehearſed, as did manifeſtely appeare by the nature of the preparation they brought along with them, but God be prayſed we are delivered of that feare now, the Ammuniton on Munday morning betwixt

twixt 10. & 11. of the clock being all safely Landed, and conveigh'd into the Cattle, yet tis not all so well as it should be, the sweete of our successe is againe mingled with drugs of unexpected feares, and suspitious dangers; for foure Aldermen are againe missing in *Dublin*, who are gone without taking leave of some that I beleeve had they known of their going, would not so easily have parted with their companie, their names are *Peter Welsh*, *Dominicke Rutter*, *Robert Mahon*, *Patricke Ovannan*, who scaped on Saturday night, it is sayd in womans apparell, under pretence of Soldiers wives or Trulls, to carrie victuals to their husbands, or Servants upon their guards in the out Works, for the other three I know not what correspondency they might have with the Feminine gender in any particular, but for *Rutter*, in womans apparell, he might passe for one very well without mussling, for I beleeve his beard and his eyes would come out together, being neare threescore, and not a haire on his face, being called the old woman of *Dublin*, they are gone with head and hoose, having left nothing behind them valuable, that was portable, which proves that they had good helpe, and faire time, to make such a cleanely conveyance, the Lords Justices have seazed their houses, and two Corporalls with sixe common Soldiers, are in Prison close chopped up about their escape, and pray God, good proofe be not brought that they are fouly guilty of it, which if it shall, they shall all (*Sir Simon Harcourt* sweares) fayrely trusse for it, seeing the Rebels now lye round about the Citie, in all quarters, to the number of fifteene or sixteene Thousands, these Aldermen may give light unto the Rebels, where the Citie may be most seisable, it also puts the Commanders both of State, and Warre into a grounded jealousie that they have strong intelligence in the Citie, which causeth *Sir Simon Harcourt* to put upon his out-Worke, none but his owne

Souldi-

Souldiers which he brought out of England with him, whom he thinkes he may boldly confide in, and lyes himſelfe in the out Workes, the Rebells neare the Citie under another of the Barres, the Baſtard *Orocke*, and *Perigrine Oneale*, are no leſſe then Nine or Tenne Thouſand ſtrong Eaſtward, their is another Power Weſtward, at the head of *Hoath*, under the command of the Baſtard *Muskery*, but of what number is not yet knowne.

That J ſhall goe neare to write at the next returne, when J write you the iſſue of the eight Soldiers, how they will come off about the eſcape of the Aldermen, we have in Dublin ſome ſixe Thouſand men, able expetienced, and well appoynted: yea and well provided for by the State, and their Commanders, if ever Soldiers were, wanting neither meat, drinke, nor Cloathes fit for men, yea and for honeſt men, but indeed they are as hard put to it for devoir and ſervice, in watching and Centinels, J thinke as ever Soldiers were, and indeed it is but need as now the caſe ſtands, for queſtionleſſe the Rebels ſhoote at the getting of this Citie, by their drawing into ſo great bodies ſo nigh the Citie in divers places, and cutting us off from all ſuccours by land, and were it not that we have our Ships continually active in the Harbour, and have built two good Sconces lately to better ſecure our entrance, and ſafe egreſſe into it, they would have gone neare to have rayſed them for us, wherefore we find the benefit of being aforehand.

FINIS.

13

Two PETITIONS OF THE COVNTY OF *LEICESTER*,

Delivered on the 15. and 16. of Febr. 1641. to the high and honourable Court of Parliament.

The one to the Houſe of Peeres.

The other to the Houſe of Commons.

Therein repreſenting their ſeverall Grievances.

LONDON, Printed for *Henry Hood*.

TWO
PETITIONS
OF
THE COUNTY OF
[illegible]

Delivered on the [illegible]
Febr. 16[illegible] to the High and
nourable Court of Parliament.

The one to the Hous of Peers.

The other to the House of Commons.

There is [illegible]

To the Right *Honourable*, the house of Peers in Parliament assembled.

The humble Petition of the Inhabitants of the Countie of Leicester,

Sheweth,

THat as the presſing grievances, and deadly diſtempers in this Church and State, ripened almoſt to the ruine of both, were by the happy aſſembling of this Parliament, abated, and a joyfull expectation of their totall aboliſhment raiſed in all evill affected ſubjects: And as the dangerous influences of wicked Counſels, and worſer deſignes, ſince appearing in that moſt horrid and bloody rebellion of Ireland, in the various delayes and obſtructions caſt in to hinder all Parliamentary proceedings, the deſperate attempts againſt the peace of the King, Parliament, and Kingdome, eſpecially in that violent unexampled breach of Parliament priviledges lately

made, had crewhile damped our hopes, renewed our feares, and throwne us into a Sea of dangers and diſtractions. So now againe the happy concurrence of this Honourable Houſe, with the Houſe of Commons, already ſeen in ſundry particulars, hath revived our hopes, and filled our hearts with joy, and brought us, though far diſtant in place, here to make a perſonall tender of our gratefull hearts, obliged ſervice, and utmoſt expreſſions, of all humble thankefulnes, for this your Noble and ready complyance. Wee will ſerve you with our lives as freely as they were given us, and with our eſtates to the utmoſt values: your ſafety ſhall bee our happineſſe, your oppoſers our enemies, your dangers or harmes, as death unto us.

Our humble and earneſt Petition therefore is, that you would proceed to increaſe theſe our joyes, and ſtrengthen theſe our ingagements & reſolutions, by a conſtant concurrence of this Honourable Houſe, with the Houſe of Commons in all their noble deſignes and endeavours for the publike good, that Delinquents may be brought to ſpeedy and condigne puniſhment, the counſellors, contrivers, and actors of that late

late surpassing breach of Parliament priviledge may be manifested, their aymes and intentions discovered, & their persons rewarded according to their deep demerits, and that future dangers from our restlesse enemies may be prevented, by a timely relieſe of bleeding Ireland, and a speedy perfection of this Kingdomes posture of defence.

Then we doubt not but the end will crowne our prayers, to the glorie of God, the peace of the Church, the happie union of the King and Kingdome, with your eternall honours, never to be blotted out by time or malice. And as in dutie bound, we shall ever pray, &c.

To the Honourable the Houſe of Commons now aſſembled in *Parliament*:

The humble Petition of the Inhabitants of the County of Leiceſter,

Sheweth,

THAT the reaſon why your Petitioners have not hitherto attended this Honourable Houſe, was not backwardneſſe to ſerve you, or want of affection, but the remoteneſſe of their dwellings: for had we heard of your dangers, and not of your ſafeties, this we doe boldly affirme, that the laſt drop of our blouds had been freely and ſpeedily hazarded, in the defence of your perſons, and maintenance of your priviledges; wee need not intreat you to eaſe our great preſſures, which in our

our ſoules, bodies, and eſtates wee have long groaned under, for we are moſt ſenſible of your cares, wiſedomes, unwearied labours and faithfull endeavours to doe what our hearts can deſire. We reſt Confident of your ſtrong reſolutions for the reliefe of our miſerable and diſtreſſed Brethren of *Ireland*, your Remonſtrance gives us ſatisfaction in what you declare, and for the Reformation which you intend, according to the Word of God. And we aſſure our ſelves, you will not ſuffer Idolatry in the Kingdome of *England* or *Ireland*. Therefore your Petitioners moſt humbly pray, that the Counſellors and Actors of that moſt horrid, high and wicked attempt againſt his Majeſtie, the Parliament, and the very foundation of our government, and alſo tending to the deſtruction and utter ruine of ſome of your Members, may be made publick examples to all poſterity, ſo that future times may never dare to contrive that, which Inſtruments in this age of ours have endeavoured. Wee conceive our ſelves exceedingly concerned in this, and the greateſt hazzard of our owne lives could not more affect us, which makes us reſtleſſely to deſire, the bottome of this bloudy deſigne

may

may be founded. Wee cannot expresse the thanks we (above many other Counties) owe unto this Honourable House; our estates, our lives, All are yours: the most faithfull preserver of men preserve and prosper you, and your Honourable proceedings.

And Your Petitioners shall further dayly pray, &c.

FINIS.

IRELANDS

14.

TRAGICAL TYRANNIE:

SENT OVER

IN TWO LETTERS, BY A SPEEH-leſſe Damzell, which landed at *Miniard* upon the 18. day Jan. 1642. wherein is plainly and truly ſhown, what Cruelty hath poſſeſt the *Iriſh Rebels* hearts, and how barbarouſly they have dealt with her: firſt how they defloured her body, and after tore the haire from her head, And laſtly, how they cut out her tongue, and one of her hands for reſiſting them.

ALSO,

HOW THE WOLVES DESTROYED Mr. *THOMAS ADAMS*, his Wife and Children, to the number of fourteen perſons in one night, being conſtrained to forſake their habitation. With a true Relation of other remarkable Paſſages, performed by the blood-thirſty Rebels.

Theſe Letters were ſent from the Damzels Father out of Ireland, to her Unkle Robinſon, *who liveth neere unto Miniard in Summerſet-ſhire.*

LONDON, Printed for T. L. 1642.

TRAGICAL TYRANNIE

A COPY OF THE First Letter which was sent by the ſpeechleſſe Damzell to her Uncle from her Father.

DEare and loving Brother with weeping eyes, and bleeding heart, I am inforced to write unto you the Cauſe of my unparallel'd heavineſſe: I have before this time ſent you three ſeverall Letters, to the which you ſent me back anſwer, that you could not beleeve that which was written to be true. But alas brother, the world is now grown to ſuch a paſſe, that men will not believe any thing to be true, unleſſe it be done upon their own perſons, or in their own houſes. Therefore for your further ſatisfaction, I have ſent you my only daughter, with two letters, that you may with a lamenting heart behold her ſorrow: there may you ſee the body of her, whom the villains abuſed; there may you ſee in what manner her hair was torn from her head, becauſe ſhe would not yeeld to their luſt: there may you diſcern how her hair was cut off, becauſe ſhe ſought to reſiſt their tyrannicall cruelty: there may you alſo perceive, how her tongue was cut out of her mouth, becauſe ſhe would not blaſpheme againſt her Maker. This woful ſpectacle have I ſent unto you, that when you have ſeen her perplexity, that ſhe is in, you may bewaile her calamities:

and these Letters haue I sent by her, because her tongue is cut out, that she cannot expresse her mind. So hoping that you will with patience peruse these lines, and the other Letter. I remain your faithfull brother, till death gives end to my life,

From London Derry. *John Robinson.*
Jan. 18. 1642.

Copie of the second Letter which was sent to the speechlesse Damzell.

VPon the eighth day of this present month of Jan. a great part of the *Irish* Rebels, being seven score in number, came to the House of Mr. *Thomas Adams* an English-man who had long time lived in feare of their comming, and having in readinesse provided a way out of his back-doore: whereby that himself and the rest of his Houshold might escape the enemies fury.

On the backside of the house there was a running River, over which they had placed a Draw-bridge, that they might at any time weigh up and down, according as their need required.

On the fore-part of the house they had framed a goodly prospect, that they might the better descern the enemies approach; in the house was Ammunition, powder and shot, muskets, and other weapons sufficient to furnish 30. men.

About the house were four goodly Ricks of wheat

wheat, with two great barns full of other grain, besides in the stables there were 13. stout horses some that belonged to the Plow, and some for other uses, and four yoak of Oxen at the staul, with abundance of victuall, and all manner of good houshold stuffe, all which was consumed in a moment of time by the Rebellious Irish, as you shall hear in the following discourse.

Now for the better safeguard of the house, and family Mr. Adams, alwayes kept one on purpose to watch through the prospect, but the Rebels being grounded in villany, had by some meanes learned where the house stood, and how it was furnished, and therefore went about the number of twenty sixt, and came within sight of the house, which when the watch man had taken view of, he made his Master acquainted with the same, who presently gave Commaind that every man in the house should prepare for battell: for why, said he, I see there are but twenty in sight of the Rebels, and we are thirty in number: let it never be said, that we will flee from them, and forsake all that ever we have for fear of them that cannot hurt us.

You know that one stroke from the hand of a true man, gains more victory then the force of theeves.

Therefore let us approve our selves to bee bold hearted Englishmen, and fight for our Countries honour against these Papistical enemies of truth. At which manly resolution, every one of his men-servants betook himself to his musket, and liking so well of their masters forwardnesse, every man seemed so courageous, as if they had no fear of death at all: by this time the treacherous Rebels were come within gun shot of the house, they marched 4 abrest, and five in rank, and made an assault upon the house,

Whereupon the Master of the house and his men, having their muskets charged in readinesse, gave fire upon them out at the windowes, and slew sixe of the twenty at the first valley of shot; the other fiftie of the Rebels which lay in ambush, hearing the Guns make such a ratling noise, knew that their fellowes were in hot service, made all speed that might be towards the house, who were presently descryed by the watch-man, which cryed out with a loud voice, O Master now seek to save your self, or else we are all dead men. When the Master and his men perceived themselvs in such a grievous streight, they kept fast the fore doors, and fled out at the backe door, and some over the draw-bridg, together with the Mistris and her Children, and the Maid-servants all in generall, hoping thereby to save their lives. But see how they ran out of one danger into another, the men because they were constrained to help the women kind, cast away all their armes, that the enemy might not overtake them in running, and so for succour they ran into a wood to hide themselves from their following foes, and having gathered together a deale of Ferne, they made them lodging under the trees: In which miserable night the Mistris was delivered of a man-child in that desert place. But here comes the griefe of all, it chanced so that in the dead time of the night, a Wolfe that had bin chased the day before, comming neere unto the place where these distressed people lay, and having scented them came to them, and ceased upon one of the maids, and bit her by the arm, and by the left breast, before she could make any means to shift for her self.

At last, crying out for help, one of the men which had a sword, drew it to save the maids life. The subtle Wolf, finding himself like to be over-matcht, ran straightways to a steep hill, and sat thereon, and therewithall

withall made such a howling noise, that hee called such a number of wolves together, that all the power they had was not able to resist them, some that had swords fought for themselves, and some that could climbe got upon trees, the rest were torn in pieces by the ravening wolvs, to the number of 34. amongst the rest, the tender mother and her new-born infant served to suffice the hungry maws of the devouring monstrous wolves. The next day went forth of the town of *London-Derry* 500. armed men, thinking to have met with the Rebels, but they were too swift of foot for them: but as they passed through the wood, they beheld what was done by the wolves, There might they see the bloud of Christians which was spilt by means of wolves and Cany bals. Their hearts, livers, and entrails torn in pieces with other wofull objects.

Thus gentle brother have I sent you the cause of my delay in my mournfull Letters, hoping that the next time that I write to you, to send you better newes, otherwise would I might never live to write more.

Your distressed Brother

John Robinson.

FINIS.

w, shall made such a howling noise, that I see called such a number of wolves together, that all the power they had was not able to resist them, since they had swords fought for them, [illegible] and some that could climb got upon trees, the [illegible] were [illegible] by the raveningwolves, to the number of [illegible] amongst the [illegible], the tender mother and her new-born infant served to suffice the hungry mouths of the devouring monstrous wolves. The next day [illegible] of the town of *London-Derry* [illegible] men [illegible] to have met with the Rebels, but they were too [illegible] of food for them; but as they [illegible] the wood, they beheld what was done by the wolves. There might they see the [illegible] which was spilt by means of wolves and Cloy bats. Their hearts, livers, and entrails torn to pieces with other woful objects.

Thus gentle brother have I [illegible] you [illegible] of my delay in my mournful Letters, [illegible] that the next time that I write to you, to send you better newes, otherwise would I might never live to write more.

Your Lifestyled Brother

John Robinson.

FINIS.

15.

AN ANSVVER TO A LATE SCVRRILOVS AND SCANDALOVS PAMPHLET,

ENTITULED,

The Downfall of old Common Councill men.

LONDON,
Printed in the yeare 1642.

An Anſwer to a late ſcurrillous and ſcandalous Pamphlet, intituled, *The Downfall of old Common Councill men*, &c.

THe unparaleld Liberty aſſumed in Printing Unlicenced Pamphlets is of late growne ſo exorbitant, that many take it for granted, that it is even lawfull for them to vent by the Preſſe, whatſoever they thinke may pleaſe their owne, and other mens Phantaſies, that are *ejuſdem farinæ*, of the like condition with them; of which ſort (among the reſt) they conceive, that nothing will be more acceptable to ſuch kind of people, then that which traduceth Governours or Government.

Of this kind, lately hath been publiſhed a moſt baſe and ſcurrillous (I might wel have ſaid a Libellous and ſcandalous) Pamphlet, under the Title of *The Downfall of old Common Councill men*. The Title page wherof, together with the Pamphlet it ſelfe, containes as many untruths as lines; the difference in Title and Pamphlet being only this, that the firſt hath all that malice can utter, bare-ly ſet downe in it; and the other is flouriſhed with fuſtian words, and ſome ſhreds of the Latine, but more of the lying tongue, in which it ſeemes the Author is beſt verſed: both of them being fitter for the draught then the Stationers ſtall.

And indeed this Anſwer to it had been better ſpared then framed (a cleane whip being the proper Anſwer for him) but that perhaps, if the Pamphlet had been permitted to paſſe in ſilence, it might have been taken (by ſome of his ſtraine that made it, or by ſtrangers to the Government of this City) *pro confeſſo*, that all which the Pamphleter had ſaid, were true: whereas there is not

one word in it that hath any alliance with Truth.

It may be well and truly averred, that this Pamphleter is true heire to his father, that from the beginning was a lyer: and brother to him that for 30. pieces of silver betrayed his Master, though they were of more value then those 30. which this poore conditioned fellow received for betraying his owne malice and the Cities government, being but pence at the most, and they too much too.

But not to spend more paines and paper upon him, let's take a view of this high goodly piece, for to bestow much time or labour to answer a foole in his folly, were but folly, as the Wiseman speaks. Were it not therefore, more to vindicate the government of the City, and the credit of those upon whom his foule aspersions and scandals are layd by him, this labour might well have bin spared: yet seeing his impudence in averring such falsities is so great, as that perhaps some of his own garb, and strangers to the state of the City, may be too much possessed by him, we shall descend a little lower then otherwise might bee thought fit.

To begin then with him, and first with his Title page, wherein first he hath prefixed his Title, which he calls, *The downfall of old Common Councill men*, which (for our better conceiving what he meanes by it) he tells us, that it was their great Repulse at *Guild-Hall* upon a Friday (I take it the 34. of January) by the Committee, who extruded the Old out of their corrupted Offices, and elected new in their Places. And in the next place promises (much and performes nothing) to shew their manifold corruptions and unequall Taxations, which they imposed chiefly on their poore Parishioners, and connived on the Rich, being too common an abuse by them. Then exactly describing, how they have oft-times robbed the poore of their due, and deteyned the Charity of other men from them, and have put it up in their owne purses. And in the last place, (because there were not untruths sufficient before) he will shew the manner of their Attraignment at *Guild-Hall*, with the Cause of their downfall, and the others uprising.

Certainly here's a grievous Charge, and I doubt not but we shall have it abundantly proved in the ensuing discourse, if it prove not like the *German Mercury*, whose Title page containes more, or asmuch as the book it selfe. But if you'le be a little

patient,

patient, you ſhall heare the Pamphlets charge, with a briefe anſwer, as alſo the proofes, which are ſo many, that I feare they will never be diſproved.

In the Preamble of his Pamphlet, this ſhameleſſe fellow is ſo arrogant, as to call men of good & unſpotted reputation, and that have well deſerved of the City for their induſtry, counſell & integrity, Corrupt ſtreams, that either have hindred the pure current, or at leaſt have contaminated the cleare fountaine of Juſtice, and (as if this had not been enough) the Beetle head hath beſtowed upon them the name of Beetles, (for ſo is his *Scarabeus* in the Latin.) So that in the very front he hath placed two of his Lyveries for them, *Corruption* and *Ignorance*.

Now the Multiformity of their vices (as he is pleaſed to ſpeake) hee hath moſt Methodically contracted into three Branches;

1. The cauſe of their Corruptions,
2. The variety of their Corruptions.
3. The cauſe of thoſe numerous Varieties.

I. The cauſe of the firſt he impudently aſſignes to their Ambition and Arrogancy. Now wherin their Ambition conſiſted, neither he expreſſeth, nor can it be well conceived. If labour, time, or charge (the three Concomitants of a Common Councel man) be incitements or provocations to make a man Ambitious, then I will not deny this man to bee in the right: but neither of theſe certainly can be any allurements to make a man ambitious (eſpecially of ſuch a place, or when he is in it to make a man corrupt) therefore we may well free them from that ſcandall. But yet arrogant they may be: and I pray why? Hee tells us, they did tyrannically inſult over others, who if they would not ſubmiſſively ſubſcribe to their opinions, were immediatly involved in the Catalogue of their inveterate malice. Truly *Tenterden* ſteeple was the cauſe of *Goodwin* ſands. And if this learned Latiniſt can make this Concluſion; They are malicious, therefore Arrogant, he hath a new Logique which *Ramus* nor *Seton* never heard of.

II. Now becauſe (as he ſaith) the variety their of corruptions are manifold, nay infinite, and becauſe he will not treſpaſſe upon the readers patience, he will (moſt learnedly) compendiate the multiplicity thereof, and collect them into ſome few branches of their abuſes.

1. The unpardonable abuſe of the poore Pariſhioners, which cryes loud in the eares of God and man, eſpecially it being grounded upon ſpleen in aſſeſſing, and againſt law in proſecuting them.

2. Their ſecond abuſe in aſſeſſing (tending to Emulation) the poore, equall with the rich, and ſometimes more, againſt Equity and Juſtice.

3. Their common practize in the diſparity of their impoſitions, eſting moſt where they pleaſed, without any reſpect of Juſtice, even to inſulting perfection.

4. Their connivence to the Rich, in excuſing them, and making the poore to pay for them, Which eryes for neceſſary and urgent Juſtice againſt them; becauſe they take from thoſe that have nothing or very little, and adding to thoſe that have all, or at leaſt the greateſt. Nay, their offence is ſo vicious in this regard, that he bluſheth, or at leaſt is aſhamed to adde any further a conſtructive addition to their contriving Malignity.

5. The laſt. In ſaving themſelues from all payments whatſoever, and whoſoever poore or rich payd, they themſelves payd nothing: Yea, ſometimes they would deteyne money too, and put it into their purſes, being content to pocket up ſuch wrongs. So that the meaneſt of the Pariſh did yearely pay more then the chiefeſt of them.

3. In the laſt place you ſhall have him tell you, what was the Cauſe of thoſe numerous varieties of corruptions.

1. The generall and prime cauſe was their too licentious liberty in committing them without contradiction.

2. The ſecond was the non-annuall election of them: So that within theſe faire branches of hir, are conteyned the Charge. The particulars whereof are crying ſins, Spleen, Injuſtice, evill Conſcience, Partiality and Connivence, Cruelty to the poore, Malignitie, Robbing the poore, and favouring themſelves, even to the ſaving of all charges and taxes.

Could either Impudence or Malice it ſelfe have ſaid more and proved leſſe, then this ſcurrilous Pamphleter hath? Hath he all this while alledged any particular ptoofe, or ſo much as given any one inſtance to prove that which he hath thus impudent-ly affirmed? Truly, No. And why? Becauſe *Doloſus verſatur in generalibus*. He that intends to raiſe ſlanders, and caſt aſperſions upon them that deſerve them not, hath no other way to evade, then by traducing in generals: If hee had meant to have dealt fairely and candidly, he would at leaſt have inſtanced one example, to prove every ſeverall imputation. But this he knew he could not doe.

Let us come a little neerer to him. I would faine know of him, what Aſſeſſments there are, wherein any Common Councill man hath more power then many other in each Ward that are joyned with them. Sure I am, that neither in Subſidies nor Fifteenes he hath not any. And for the Aſſeſſments to the poore, he that hath leſſe Latine then this Pamphleter would ſeeme to have, can tell, that the lawes of the Land have appointed

pointed others, and not Common Councill men, to aſſeſſe them. As for exempting themſelves from paying that which they are aſſeſſed at, I beleeve he would be as farre ſhort in proving it, if he were put to it, as he would be to prove himſelfe an honeſt man. For it may be boldly affirmed, and as eaſily proved by all Records of the City, publike and private, that all Common Councill men ever payd their full proportion to all taxes and levyes whatſoever, Nay, more then many better men of eſtate then themſelves; and why? *eo nomine*, becauſe they were Common Councell men, as if ſome revenues were annexed to their places: for him therefore to averre, that whoſoever payd, Common Councill men payd nothing, what can be more impudent? What Charity they have received, *quatenus* Common Councill men from others, and put it into their owne purſes, he might have inſtanced, but it may well be affirmed, that he knowes of none; If he doe, hee ſhould have nominated him, that he might have beene branded *nigro Carbone*: and if there be any ſuch, he did it not in relation to the Common Councill, but as a private man, upon private truſt, and therefore not to be imputed to his Office.

Will you looke backe upon his learned and juditious aſſignment of the Cauſes of the numerous varieties of corruptions? They are two. 1. Their too licentious committing them without contradiction. This indeed is a true conjecture, for if they have beene ſo corrupt as he would make them, and they have been ſo farre from correction, as not to be contradicted, Certainly if they were bad one yeare, they would be much worſe the next, for *vitia tranſmittit ad poſteros, qui præſentibus culpis ignoſcit.* But they having not ſo much as any tentations to corruption incident to their places, nor having committed the leaſt offence which this Pamphleter impudently upon his owne bare aſſertion layes to their charge, for what ſhould they bee contradicted?

The ſecond cauſe is, their Non-annuall Election of them, he would have ſaid of others in their roomes. To this they may be anſwered; That if they were faulty in any of the Crimes objected by him, there were great reaſon for it, but if they bee cleare, then none ſo fit to ſerve the Citie as they, which are experienced and verſed in the affaires of it.

To come briefly to his Cloſe, which is; That theſe precedent particulars being maturely and ſeriouſly conſidered and revolved by the City, All the old Common Councill men were arraigned by the Citizens

Citizens, and a ſelect Committee appointed to regulate theſe abuſes. And being accuſed, they were found ſo inexcuſable delinquent and peccant, that they were incontinently excluded from their corrupt Offices, and new Common Councill men elected in their places.

To this I ſay, That his Concluſion comes not ſhort of his premiſſes. It is a ſhort one, but ſtuffed with as many untruths as lines, as the reſt of his Pamphlet. As firſt, There was no Arraignment of any; and I doubt of the power of that Committee (he ſpeakes of) to arraigne men; neither are any of the Crimes he ſcandalouſly alledgeth Capitall, and ſo out of compaſſe of arraignment. Secondly, by his owne words, they were but to regulate abuſes; nor doe I conceive they had ſo much power: They were (in this caſe) but to examine and report the validity of Elections, to the Common Councill, not to examine and regulate abuſes, of any Old Common Councill men. Thirdly, if all the old were delinquent and peccant, how comes it that ſome continue in their places ſtill, and are upon that Committee which he mentions? Fourthly, There were none accuſed or found delinquent, nor excluded from their corrupt Offices, nor new choſen in their places: where by the way one learned paſſage of the Pamphleter is to be obſerved (excluded from their corrupt Offices) whereby it appeares that it was not the perſons only, but the Offices which were corrupt too, and then the New had little cauſe to thanke them for putting them into them.

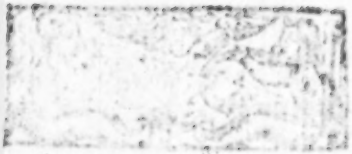
To conclude all (being ſorry I have troubled you and my ſelfe ſo much already) I ſhall ſay no more, but that it is much to be feared, that this fellow, either out of need, diſtemper of braine, or a naturall inclination to rayle againſt Authoritie, will bee ſo farre tranſported e're long, that he will not reſt here, but doe ſome further Act, for which he will be exalted further upward, then any Common Councill man hath yet fallen downward. And in the meane time it is to be hoped, that the Juſtice of the State will take ſome order with him, (not to his liking) for that which he hath moſt ſcandalouſly done in this.

FINIS.

16

THE IMPEACHMENT OF SIR Edward Harbert Knight HIS MAIESTIES Attourney Generall by the Commons Assembled in PARLIAMENT.

London, Printed for *John Burroughes*, and *John Franke*. 1641.



The Impeachment of Sir *Edward Harbert*, the Kings *Maieſties* Atturney Generall.

THat the ſaid Sir *Edward Harbert* Knight, his Majeſties Atturney Generall, ſworne the third day of Ianuary in the yeare of the Lord 1641. Contrary to his oath and the duty of his place, did falſely, ſcandalouſly and malitiouſly, adviſe, frame and publiſh, certaine falſe, ſcandalous

dalous Articles of High Treaſon againſt the Lord *Kimbolton*, one of the members of the Houſe of Peeres in Parliament, *Denzell Hollis*, eſquier, ſir *Arthur Hazelrigge* Barronet, *John Pym*, *John Hampden*, and *William Strode* eſquiers, being then, and yet members of the Houſe of Commons in Parliament: A coppie of which Articles I am commanded by the Houſe of Commons to deliver to your Lordſhips.

1. *That they haue Traiterouſly endeuoured to ſubuert the fundamentall lawes and government, of the Kingdome of England*

England, to deprive the King of his regall power and to place in Subiects an Arbitrary and Tiranicall power over the liues liberties, & estates of his Maiesties leige people.

2. That they haue Traiterously endeuoured by many fowle aspersions upon his Maiestie and his government, to alienate the affections of his people, and to make his Maiestie odious unto them.

3. That they have endeavored to draw his Maiesties late Army to disobedience to his Maiesties Commands, and to side with them in their Traiterous designes.

4. That they haue Traiterously invited and encouraged a forraigne power to inuade his Maiesties Kingdom of England.

5. That they haue Traiterously endevered to subuert the right and verie being of Parliaments.

6. The

6. That for the compleating of their Traiterous designes they have indeavored (as farre as in them lay) by force and terrour to compell the Parliament to ioyne with them in their Traiterous designes, and to that end have actually rayſed and countenanced tumults againſt the King and Parliament.

7. That they have traiterouſly conſpired to Levie, and actually have Levied Warre againſt the King.

And the ſaid ſir *Edward Harbert*, the third day of Ianuary did falſely, unlawfully, and maliciouſly exhibit the ſaid Articles into the Houſe of Peeres in Parliament, and cauſed the ſame to bee entred into the Clarkes booke of the ſaid houſe in-

intending & endeavoring ther-
by, falſely, unlawfully and mali-
ciouſly to deprive the ſaid hou-
ſes of their ſaid ſeverall Mem-
bers, & to take away their lives,
eſtates, and good names: All
which doings of the ſaid At-
tourney, and every of them,
were and are high breaches of
the priviliges of Parliament, ten-
ding to ſedition, and to the utter
ſubvertion of the fundamentall
Rights and beeing of Parlia-
ment, the Libertie of Subject
and to the great ſcandall and diſ-
honour of his Majeſtie and his

Go

Government, and were and are contrary to the oath of the ſaid Attorney Generall, and to the great truſt repoſed in him by his Majeſtie: and contrary to the lawes of this Realme, & a great derogation to his Majeſties Royall Crowne and Dignity.

For which High Crimes, and Miſdemeanors, the ſaid Commons ſaving to themſelves the liberties of exhibiting any further or other Impeachment or accuſation againſt the ſaid Sir Edward Harbert, *doe impeach him; And doe pray that he may be forthwith put to Anſwer the premiſſes in the preſence of the Commons.*

FINIS.

17

A TRVE RELATION

Of the chiefe passages betweene Mr. *Anthony Wotton*, and Mr. *George Walker*, in the yeare of our Lord 1611. and in the yeares next following untill 1615.

Written by *George Walker*, out of his owne papers which he hath yet to shew; for the vindicating of himselfe from some imputations laid on him by Mr. *Thomas Gataker*, in his defence of Mr. *Wotton*.

Printed at *London* for *William Branch*, and are to be sold in S^t. *Olaves* Churchyard upon Breadstreete hill. 1642.

A true relation of thechiefe paſſages betweene Mr. *Anthony Wotton*, and Mr. *George Walker*, in the yeare of our Lord, 1611.

THe foule brand which Mr. *Gataker* hath laboured to ſet upon mee in his preface, to wit, breach of pietie and charity, and defect of humanity and common honeſty, is ſo ſcandalous to the perſon and calling of a living Miniſter and Paſtor in Gods Church, that Mr. *Gataker* in going about to ſet it on me, doth manifeſtly appeare to have printed it deepely in his owne forehead. The words of truth ſpoken of a dead man, in the defence of a divine and ſaving truth, and in confuting of a dangerous error can bee no ſuch breach of piety or charity, as the unjuſt ſcandall and ſlander laid on a man living and labouring in the worke of the Lord: For this tends to bring his Miniſtry and the word of God by him preached into contempt; to diſgrace his perſon moſt uncharitably, and to adde affliction to him who hath ſuffered perſecution and bonds for the truths ſake, by wounding him deepely in his reputation, which is contrary to humanity and common honeſty.

Mr. *Wotton* in his papers which he diſperſed in this

Citie, and which he acknowledged to be his owne when I brought them to his face before Mr. *Gataker* and eight other grave Miniſters, doth deny the imputation of the whole obedience of Chriſt, to the Law of God, both active and paſſive, both joyntly and ſeverally. He affirmes that there is no end or uſe whatſoever of the imputation of Chriſt his righteouſneſſe for juſtification. He renounceth the law in whole and part, performed by our ſelves, or any other in our ſtead for our juſtification. In ſtead of mans owne workes of righteouſneſſe, performed to the law in his owne perſon which was the condition of juſtification, and life in the firſt covenant, and inſtead of Chriſts fulfilling of the law for us which is the condition of juſtification and life to beleevers in the covenant of grace, he ſets up faith, even the Act of beleeving for righteouſneſſe, affirmes that it is ſaid to be imputed in a proper ſenſe without a trope, and ſerves for all purpoſes in our juſtification under the Goſpell, as perfect righteouſneſſe of workes performed to the whole law did for mans juſtification in the firſt covenant. Hee denieth the puniſhment of our ſinnes in Chriſt, and the ſatisfaction wch. in him our head & ſurety was made to Gods juſtice for purchaſe of our pardon. For (ſaith he) I ſee no place left for pardon, if we in Chriſt be ſaid to have ſatisfied Gods juſtice, & to have ſuffered in him the puniſhments due to ſin; for pardon and puniſhment are contrary. Thus he overthrowes our redemption by Chriſt, and that Chriſt is our ranſome, as *Socinus* did, (though hee hold the words of Scripture with *Socinus* in an improper ſenſe; to wit, Redeemer, Ranſome, Propitiation, and the reſt.) For no man can dreame of any other way by which Chriſt is ſaid in Scripture to redeeme us, and to be a ranſome for ſinne, but onely by being made under the Law, and a perfect fulfiller of it in our ſtead. If faith ſerves for all purpoſes to juſtification, as a mans perfect righteouſneſſe of workes performed to the full in his owne perſon would have done in the firſt Covenant; then

it

it ſerves to this purpoſe to be our formall righteouſneſſe; yea our owne inherent righteouſneſſe by which we are juſtified. Which is moſt contrary to the truth of the Goſpell, and contradictory to his owne words in other places. Theſe and ſuch like ſpeeches I condemned for *Socinian* Hereſie and blaſphemy, as *Beza*, *Paræus*, and *Lubertus* had done before me, and for this Mr. *Gataker* did deride me, when I gave in my charge againſt Mr. *Wotton* 27. yeares agoe, and now blames it in mee as falſhood and diſhoneſty. I deſire no better defence of my innocency but Mr. *Wottons* owne confeſſion in his Expoſitions which Mr. *Gataker* hath publiſhed for his defence. For in his anſwer to the firſt propoſition, he confeſſeth that the denying of the imputation of Chriſts righteouſneſſe as a meritorious cauſe of juſtification is both hereticall and blaſphemous. And this he himſelfe doth in the words which are cited out of his owne papers, to prove him guilty of the firſt error, as you may ſee in the 12 page of Mr. *Gatakers* defence, where they are thus laid downe and tranſlated out of Mr. *Wottons* Latin Theſes. *None neceſſary uſe or end can be aſſigned of the imputation of the obedience of Chriſt to the juſtification of a ſinner.* And in an Engliſh Manuſcript of his, which I alſo ſhewed, and he acknowledged for his owne, he uſeth more peremptory words, ſaying, *I dare not admit of Chriſts righteouſneſſe imputed to any end whatſoever. I find no teſtimony or proofe of it in any part of Gods word, no ſignification in any Sacrament of the Goſpell, no neceſſary uſe or end thereof.* Which words if we take them as Mr. *Gataker* hath related them, prove him to be an Heretike and blaſphemer by his owne confeſſion. Unleſſe Mr. *Gataker* can perſwade us, that to be imputed as a meritorious cauſe, is to be imputed for no end or uſe whatſoever.

But before I proceede to my narration, I will firſt lay downe the occaſion, by which I have provoked Mr. *Gataker* to proclame ſo bitterly againſt me, and to brand me with breach of piety, charity, and defect of humani-

ty and common honesty. In my discovery and confutation of Socinianisme I perceived that Mr. *Goodwins* disciples did admire and extoll him as a deepe searcher out and discoverer of divine truth, which none could ever find out before him; To convince them of folly and ignorance I rehearsed the names of severall persons who had published and taught the same things before Mr. *Goodwin*, and for them and other errors and Heresies which are therein necessarily included, have beene condemned in former ages; as *Peter Abailard*, *Servetus*, *Socinus*, *Arminius*, and Mr. *Wotton*, out of whose booke *De Reconciliatione*, Mr. *Goodwin* stole his opinions. My words are these, *The fifth perverse publisher of this heresie, who first openly professed it in England, and in manuscript Pamphlets, and printed bookes dispersed it in London, and from thence into severall places of the Countrie*, about twenty eight yeares agoe, was *Anthony Wotton*. I would gladly know what just offence can be taken at any of these words. That Mr. *Wotton* was the perverse publisher of this heresie, and the first that openly professed it in England, is a manifest truth; as my parallell of him with *Socinus* published by Mr. *Gataker* now in print, proveth most fully.

If he be offended, because I call this errour an heresie, though he and his fellow Subscribers to Mr. *Wottons* exposition, out of their great love to Mr. *Wottons* person, and upon his promise of reformation, did thinke it not fit to call any thing in his exposition of his speeches, by the name of heresie or blasphemie: I answer, first, that his speeches which I cited in my parallell are manifestly blasphemous and hereticall by his owne confession; and of them and his opinion in them published, doe I speake and call it heresie. Secondly, though I rather assent to *Beza*, *Paræus*, *Lubertus*, and other most learned and orthodox Divines, who condemne some things in Mr. *Wottons* expositions for heresie, & blasphemie, rather then to Mr. *Gataker* and his fellowes, who were pleased to thinke otherwise; I hope I give therein no offence, especially

ally ſeeing I have Gods Word for my warrant, and have ſuch cleare knowledge and full perſwaſion of the blaſphemie of ſome of his ſpeeches, That I did (as Maſter. *Downham*, Dr. *Gouge* and others preſent at our meeting did heare and ſee, and if their memories faile them not, will confeſſe) challenge Mr. *Wotton* and Mr. *Gataker* alſo, if he would take his part to defend ſome paſſages in thoſe expoſitions, and promiſed that I would aske Mr. *Wotton* forgiveneſſe on my knees, if I did not by convincing arguments in ſtrict ſyllogiſmes prove them to be hereticall: which they cowardly then refuſed with ſhew of ſcornfull diſdaine.

But if Mr. *Gataker* be ſo highly offended, becauſe I call Mr. *Wotton* by the bare name of *Anthony Wotton*; I muſt anſwer that therein I did him a favour. For under that obſcure title, his perſon might have beene hid, and not made knowne to any, but thoſe who were acquainted with all the paſſages betweene him and me. But Mr. *Gataker* by diſcovering him more plainly, and blazoning his armes, hath expoſed his perſon to much ſhame, and ſtained the name and memorie of him long agoe dead and buried in the duſt with the brand of Hereſie, & hath made all the world ſee, that he was the man who firſt ſowed theſe *Socinian* tares in the faire field of the Church of England. As for my ſelfe, I am aſſured, that the goodneſſe of my cauſe, which is the cauſe of God & his truth, will beare me out, & juſtifie me againſt all his miſreports. And if any man be foreſtalled with prejudice and a ſiniſter opinion of my proceedings againſt Mr. *Wotton*, let him read this my relation, which I can juſtifie both by living witneſſes, and by my papers, which I have in my cuſtody untill this day.

When Mr. *Wottons* opinions were firſt made knowne to me upon the occaſion mentioned in my letter to Mr. *Wotton*, which hereafter followeth; I by meanes of my late reading of the controverſies betweene *Junius* & *Arminius*, *Lubertus*, *Bertius*, *Gomarus*, and others of the Re-

monſ-

monſtrants, did eaſily diſcerne them to be of the ſame ſtampe with the hereſies of *Servetus*, and *Socinus*, newly revived and ſet on foote in *Holland* by *Vorſtius*, *Arminius*, and thoſe of that faction. I ſhewed Mr. *Wottons* papers to Mr. *Alexander Richardſon* a moſt learned and judicious Divine, to whom for his ſingular learning in Divinity, and all other learned Arts, and excellent knowledge in the originall tongues of holy Scripture, divers ſtudious young men did reſort from *Cambridge* to his dwelling in the pariſh of *Barking* in *Eſſex*, to be directed in their ſtudy of Divinity, and other arts: among which theſe proved men of good note in our Church, Mr. *Hooker*, Mr. *Chauncey*, Mr. *Yates*, Mr. *John Barlow*, Mr. *Perry*, with others. Mr. *Richardſon* approved my cenſure of them, and ſo deteſted them that he could not read one paſſage without ſighing. He alſo ſent to Mr. *Wotton*, to meete him in a conference before ſome judicious hearers, which Mr. *Wotton* promiſed, but did not performe. I alſo ſent and deſired that he would admit me, to come to him and conferre with him; but as he was afraid to meete Mr. *Richardſon*, ſo he diſdained my youth and yeares, and referred me to one *Spencer* a tradeſman, a factious Diſciple of his, as I have objected to him in my letter: upon this I preached two ſermons in the Church of which I am now Paſtor, in the one I laid open briefly, the true received doctrine of juſtification; in the other I diſcovered Mr. *Wottons* opinions to be *Socinian* hereſie, and ſhewed the danger of them. The next day ſome of Mr. *Wottons* friends being ſtartled came to me, and intreated me to goe with them to him, and promiſed that he ſhould purge himſelfe from thoſe errors, and give me good ſatisfaction: I yeelded to their deſire, and went along with two of them to Mr. *Wottons* houſe, who welcomed me coldly in words, though his heart ſeemed by his countenance to be hot with indignation and diſdaine. At my firſt entrance into his Studie he told me very abruptly, that I had untruly affirmed that the whole ſtreame of learned Orthodox

dox Divines did hold the ſame doctrine which I had taught concerning juſtification by Chriſts righteouſneſſe imputed to beleevers. And withall he ſhewed a place out of *Luther* upon the Galatians, in which *Luther* denyed juſtification by our owne workes and righteouſneſſe of the law: but in the words which next followed upon the top of of the next page, (which Mr. *Wotton* covered with his fingers as he held the booke in his hand) *Luther* in plain words affirmed that Chriſts fulfilling of the law for us is our righteouſnes; & in the ſame page alſo ſaith, that faith is not ſufficient for righteouſnes without Gods imputation of Chriſts righteouſneſſe. I ſnatched the booke out of his fingers, read the words, which were directly againſt himſelfe, blamed him before the two witneſſes for his dealing *dolo malo*, and going about purpoſely to delude us, and with great compaſſion and teares in mine eyes profeſſed my griefe to ſee him, a man of great eſteeme (whom I had never ſeene before, but had much reverenced for the reports which I had heard of his great learning) to play the prancke of a deceiver and jugling Sophiſter. After many words which paſſed betweene us, but in no ſtrict forme of diſputation, which I deſired and M. *Wotton* refuſed; he confeſſed that my doctrine, which I taught concerning imputation of Chriſts righteouſneſſe, was ſound and ſaving truth, able to ſave beleevers, though they went no further: but he had dived more deepely into the poynts of juſtification, and did goe further, but not a contrarie way; But I proteſted againſt his opinion and told him it was as contrarie to my doctrine and faith, as darkneſſe is to light. Mr. *Standiſh* one of the witneſſes who went along with me, deſired me to reſt ſatisfied and to breake off; to which I yeelded, and tooke my leave. And no ſooner were we entred into the ſtreete, but the ſaid Mr. *Standiſh* brake out into ſpeeches of diſlike againſt Mr. *Wottons* fraudulent dealing, proteſted that he would never hearken to his opinion and doctrine in theſe points any more, and that he was much comforted

and confirmed by that acknowledgment of the truth which I at length did wring from Mr. *Wottons* owne mouth. The second day after this I went to Cambridge & returned not to London till three months after; in which time what lyes were disperſed in London concerning my apoſtaſie to Mr. *Wottons* errors, my letter to him ſheweth.

The next yeare after I came to be ſetled in my paſtorall charge, and becauſe I found ſome in my pariſh much inclining to Mr. *Wottons* opinion out of reſpect to his perſon more then any knowledge, being not able to give any reaſon for it at all, I ſpent many Sabbaths in preaching the doctrine of juſtification out of the fifth chapter of the Epiſtle to the Romans; and in diſcovering and confuting all errors contrarie to the truth profeſſed in the reformed Churches, and amongſt the reſt the errors of *Socinus*: What affronts were offered me in the Church & what clamours raiſed againſt me in the citie, my letter to Mr. *Wotton* will tell you in part. I could rehearſe many paſſages which would move laughter and diſcover the abſurditie and ridiculous folly of divers people who were factiouſly addicted to admire all things in Mr. *Wotton*, good or bad; I will Inſtance in one example onely. It was this. I was requeſted to preach at Black-friers on a Wedneſday in the abſence of Mr. *Gouge*, ſome weekes after I had finiſhed my text concerning Juſtification. In that aſſemblie, there were many ancient profeſſors of Religion, who knew me not by face, and who were ſo taken with my Sermon, that they were verie inquiſitive to know my name, and hearing that I was Paſtor of Saint *John Evangeliſts*, and my name *Walker*, they were ſo poſſeſſed with an evill opinion of me by the ſlaunders and railings of Mr. *Wotton*, and his diſciples, that they cryed, Hang him, he will be hanged before he come to preach ſuch a godly Sermon as this is, we will never beleeve that this is that *Walker* which hath preached againſt that man of God, Mr. *Wotton*, and belyed him in the pulpit. My Clerke being well acquainted with them, and overhearing,

hearing, did affirme to them that I was the man, and told them that they themſelves might eaſily come to be hanged in hell, if they did not repent of their wicked railings againſt me ſo unjuſtly: By this you ſee what wrong I ſuffered, and what hurt ſhamele ſſe ſlaunders of wicked hypocrites, may doe to the good name of the moſt innocent, even among them that are religious. Theſe & ſuch injuries and reproaches heaped on me together with a ridiculous booke written againſt me by one *Spencer* a diſciple of Mr. *Wotton*, forced me to write a challenge in my letter to Mr. *Wotton*, by which I at length brought him to the conference, which is the ſubject of M. *Gataker*s invective againſt me. This letter, becauſe it containes a juſt complaint and a rehearſall of the ill behaviour of M. *Wotton* and his Diſciples towards me, I have thought good here to inſert, that the world may ſee the intolerable provocations, wherewith I was provoked to call M. *Wotton* to account, before ſome brethren in the Miniſtery equally choſen by both parties.

Anthonio Wottono, Georgius Walker reſipiſcentiam & ſanam mentem precatur.

SIr, my hearty deſire, and prayer to God for you is, that you may repent and be ſaved. And as I doe, and by the grace of God will continually pray to God for you, ſo long as there is any hope: So now alſo I will not ſpare to exhort you, and in the bowels of Jeſus Chriſt beſeech you, (yea if neede require) by thunderings and threatnings of Gods heavy judgements, proceed and goe forward to put you in feare, that if it be poſſible you may repent, and recant, and that the errors and thoughts of your heart may be forgiven; for I perceive that you are in the gall of bitterneſſe and in the bonds of iniquitie. You will perhaps ſay, A ſharpe and a fierce onſet, who can beare it? To remove and prevent all prejudice I anſwer, if it be ſharpe, it is as it ought to be, for a deepe and

feſtered wound hath neede of a ſharpe corraſive, but ſuch I am perſwaded in my ſoule, that yours is; and upon my conſcience, and before God I ſpeake it, whom I know to be the ſearcher of all hearts. Wherefore though an heart ſettled in error, and over-runne with perverſe affection cannot brooke any ſharpe reproofe, but will hate the reproover, according to that ſaying of the wiſe man, *Reproue a ſcorner and he will hate thee*: yet I will againſt hope beleeve under hope, though my experience would perſwade me the contrarie, and will hope better things of you; yea I will thus ſay to my heart, *Feare not, neither be affeaid of his countenance, though it be as hard as braſſe, for if he be ordained to life, and be within the compaſſe of Gods election, though he be troubled, and fiett at the firſt, yet ſpare not to rebuke, for by this meanes thou ſhalt find more favour in the end.* I am not ignorant that by my former both writing and preaching againſt your errors, and by my fervency and vehemency of words I have troubled, and vexed you, neither would I have you thinke, that I have thus dealt with you upon any diſtempered affection or ſuch like infirmity: I profeſſe ingenuouſly that I have done it upon good deliberation and of ſet purpoſe, becauſe I have judged, & doe yet ſtill deeme that courſe to be the beſt for divers reaſons. Firſt, becauſe I knew that the errors and opinions which you maintaine, and wherewith you have infected divers, are of all that ever were ſowne by the enemie of God and men among Chriſtian people the moſt pe ilent and dangerous, being nothing elſe but the hereſies of *Servetus* and *Socinus*, thoſe moſt damnable and curſed hereticks, the greateſt monſters that ever were borne within the borders of Chriſts Church, as I can plainly ſhew by your owne writings and theirs compared together, and would have already ſhewed, if you had not refuſed to joyne with me in a Chriſtian conference before eight learned and godly Miniſters. Now being perſwaded, yea knowing that your opinions are ſo dangerous, & pernicious; do you not thinke that I am bound before God

God to lay them open, and to inveigh againſt them, after the manner of Gods Prophets, whoſe faſhion hath ever beene to brand leſſe ſinnes then theſe, and leſſe dangerous errors, with the name of abomination, blaſphemy ſorcery, witch-craft, and ſuch like?

The ſecond reaſon of my fervency is godly jealouſie, becauſe I ſee that you labour by all meanes to draw mens hearts from the love of the truth of my God generally profeſſed unto your errours, and that many who are grounded in knowledge of good things, are ſo overcome with a conceit of you, and affection to your perſon, that rather then they will forſake you, they will forgoe the truth; this being (as you know) the ground upon which all hereſies have beene builded, and the ſpeciall meanes by which they have beene diſperſed, and have gotten head, and made factions in the world, in all ages heretofore. Can you blame me, whom God hath called to be a watchman over his flocke, if I be jealous over you, and if for love to my God and his truth, and the ſalvation of his people, I doe bring you, to the utmoſt of my power, into juſt diſgrace with them, by uncovering your ſhame, ſo farre as may ſtand with equity, and conſcience, and by painting out your errours in moſt ugly manner, for the terrifying of Gods people from medling with them?

The third reaſon, and indeed the greateſt of all, is your obſtinacy, arrogancy, pride, perverſeneſſe, fraud, and diſſimulation, the ſpeciall markes of willfull heretickes; all which I have good reaſon to ſuſpect in you, yea, (if we may know a man by his fruites and workes) I know and have tryed to be deepely rooted in you. And that you may know I ſpeake upon judgement, not in affection, I will name ſome particulars.

Firſt, when I firſt heard of your errors by one of your neare diſciples, I obſerved in him ſuch forwardneſſe to publiſh them before me, being to him a ſtranger, ſuch heate and outrage in urging and maintaining them, with

no other arguments then your authority, whom he ſo odiouſly compared with all learned and godly Divines, chiefe pillars of our Church, as *Calvin*, *Beza*, *Whitakers*, *Perkins*, and others; that he was not aſhamed to call them fooliſh boyes in compariſon of you; not worthy to carry your bookes; whereupon I conceived preſent ſuſpicion, that theſe groſſe and ſtinking ſins did proceed from ſome ſecret ſparkes of helliſh fire, either by you ſuggeſted, or by him fooliſhly conceived, and that ſuch a malicious and rayling ſpirit was not free from groſſe errour. And therefore for mine owne better information, I deſired to conferre with you, and to learne from you the ſubſtance of your opinion, and according to my ſmall ability, to reaſon and diſpute the queſtion with you, if ſo be you held as he affirmed; the meſſage he willingly tooke upon him, and promiſed to bring me to you, to conferre in a kinde and friendly manner, (for that was my deſire, for the reverence I did beare to your perſon, being then, by report of others onely, knowne to me:) But I found your anſwer farre differing from that which I expected, I looked for the ſpirit of meekneſſe, humility, love, gentleneſſe, and had good hope to be admitted into familiarity, and acquaintance with you; And you in ſcorne ſent me to one *Spencer*, a fellow of ill report among all honeſt men; who all with one voyce, when I inquired after him, told me, he was a vaine idle giddy-headed fellow, and ſo I now finde indeed, and his owne hand-writing ſhall teſtifie unto the world. If this be not an infallible token of your pride and ſcornefulneſſe, let the world judge, thus to ſend a Miniſter of the Goſpell in contempt to one of your diſciples, to learne of him, as if you thought your ſelfe too high, and all others too baſe to be admitted to your preſence.

This your doing, when I complained to you of it, face to face, you excuſed, as done out of ignorance of mine intent and deſire. Afterwards, you for ſhame utterly

terly denyed it, and ſent about your diſciples to diſprove my report of it. And now laſtly, you have againe ſo juſtifyed it, that you are not aſhamed to ſay, you did me no wrong, in affirming that *Spencer* underſtands the Doctrine of Juſtification better then I; And that your pride, obſtinacy, and perverſeneſſe, might ſhew it ſelfe to the full; you ſtill goe on from worſe to worſe, and now you have ſet *Spencer* to confute me, and to make a challenge; whoſe writing will (I hope) be the utter ruine either of your errours, or of your ſelves. All judicious men to whom I ſhew it, are ready to ſtop their noſes at the firſt ſight and ſmell of the ſtinking folly, blindneſſe, and ignorance, wherewith almoſt every line is ſtuffed, ſo miſerably doth he beate himſelfe, and eate the fleſh of his owne arme, ſaying, and unſaying, lying and miſtaking every point: Theſe courſes, and proceedings, whether they argue and convince you of pride, obſtinacy, and perverſeneſſe, I leave to the judgement of others.

Secondly, when (after my firſt Preaching againſt your errours for the ſatisfaction of ſome who were wavering and doubting) one of your diſciples brought me unto you, did not I then ſhew all patience, love, and good affection towards you? Did not I beſeech you with teares to be ſilent in theſe points, till you had further ſifted them, and throughly diſputed them with others? Did not you uſe me ſcornefully, and goe about to wreſt a place in *Luthers* Commentary on the *Galatians*, and out of it to prove that *Luther* denyed the imputation of Chriſts Righteouſneſſe to us; and this againſt your owne conſcience? For by a marke of your owne making in the ſame page, I was directed to words in the ſame page, in which he plainely diſproved you, and this you would have ſmothered by covering the place with your fingers, till I plucked the booke from you. Did not I patiently put up this, though it wounded my ſoule? and did not this your dealing *dolo malo*, ſhew your fraud, and for-

forgery, and that you are αὐτοκατάκριτος ἄνθρωπος, which ſinneth being damned of himſelfe? If you deny this, God is my witneſſe and mine owne conſcience; Your booke alſo, and the marke in the margent will teſtifie againſt you; and beſides, I have another witneſſe, a godly Chriſtian who was there preſent.

Thirdly, after my departing for a time into the Country, your diſciples thinking I had quite left the City, did moſt falſely and abominably report abroad, that you did ſo put me downe by arguments, that I with teares acknowledged mine errour, and vowed to live and dye in your opinion. How wicked and falſe this was, you, and I, and they who were preſent, know; I am ſure that never did the Papiſts and Jeſuites more falſly ſlander *Calvin* and *Beza*, then they did me in this report. If theſe be not the arts of the devill, the Father of lyers, let all Chriſtians judge.

Fourthly, after my returne out of the Country, when they ſaw their lyes diſcovered by my open profeſſion and conſtancy in the truth which I had Preached; they and you were ſo farre from ſhame and amendment, that you made me amends with all rayling, and reviling ſpeeches, inſomuch that in many mens mouthes, I heare your outrageous exclamations, in which you call me an aſſe, a ſot, a boy, an impudent and brazen-faced fellow; yea, your diſciples have not beene afraid to make mowes at me, Preaching in the Pulpit, as mine eyes, and the eyes of divers others did often ſee and can teſtifie, and oftentimes have they cryed out in the Church, and derided me, and ſcoffed at the word of God, by me delivered, and that ſo loud, that all round about have heard, and been offended. And yet all this I have endured, though the Law was in my hand, to make them be apprehended, brought before the Magiſtrate, and puniſhed; and for all this, there is no remorſe nor amendment. Shall I, nay, can I (thinke you) in this caſe judge any better of them, then as of wilfull heretickes, and blaſphemers, and

of

of your Doctrine, which leades them into this exceſſe, then as of devilliſh hereſie? For the Doctrine which I delivered and they derided, did not in one ſentence differ from the doctrine of *Calvin*, and all learned Divines, as by my papers and notes ſhall appeare.

Lastly, for I will not repeate all particulars, (which were an endleſſe worke) you ſtill goe on in your opinions, and ſend out pamphlet after pamphlet, full of contradictions, and falſifications, as I can ſhew you to your face. You will neither conferre before any of our learned Brethren, godly Miniſters privately; nor publiquely before the Reverend Biſhop of *London*. You dare not commit your ſelfe to him, becauſe he is a wicked Judge, and will reſpect perſons in Judgement, my friends are too potent with him: theſe are your excuſes; and I know them all to be falſe. For ſo cunningly did you diſſemble with that good Biſhop, and hide your errours, that he rather blamed me, than you, (as I heare.) Can you therefore in conſcience blame me, if I, for theſe, and ſuch like reaſons, thinke hardly of you, as of an Heretique, and though my zeale doe burne againſt you like a fire, though I cannot without griefe looke upon you? May not a Chriſtian Miniſter, nay, is he not bound in conſcience being thus perſwaded, to cry out againſt you, and to lift his voyce like a trumpet, and make men know your abominations? yea, to threaten hell, deſtruction, and all curſes againſt you, except you repent? Surely my conſcience doth not accuſe me of any thing which I have done in this cauſe; I have the examples of the Prophets to warrant and encourage me, and to juſtifie my doings. If you will ſtop my mouth, you muſt either by words or deeds perſwade me to thinke otherwiſe; and I promiſe you I will, yea, I deſire to be otherwiſe perſwaded, if you will but purge your ſelfe from the crimes whereof you are openly convicted. Wherefore I will once againe intreate you, and earneſtly requeſt you, yea, charge you in the name of Jeſus

 Chriſt,

Chriſt, that if you deſire the peace of the Church, and can abide to have the truth tryed, you will caſt off thoſe carnall and corrupt, yea helliſh affections of pride and diſdaine, or at leaſt this ſhow of them which appeareth in you; and meete me as a Chriſtian before eight godly and learned Miniſters, choſen equally by both, that they be witneſſes betweene you and me; and that it may be ſeene whether I doe juſtly charge you with hereſie and blaſphemy or no; and whether your writings doe not ſhew you to be a *Socinian*. The foure Miniſters which I will chuſe for my part, ſhall be Mr. *Stocke*, Mr. *Downham*, Mr *Weſtfield*, and Mr. *Gouge*. I profeſſe, and take God to witneſſe, that I deſire your converſion, not your confuſion. It is my love and zeale for truth, more then hatred or indignation againſt you, which makes me ſo hot and earneſt againſt your errours.

The firſt offence that ever you gave me, was the injurie which you have done to the obedience, righteouſneſſe and blood of our Saviour Ieſus Chriſt, whom you denye to be ſo made mine, that his obedience is imputed to me for righteouſneſſe, and his blood for the ſatisfaction of Gods juſtice. For this (if you obſtinately perſiſt in it) I muſt hate you with a perfect hatred, as if you were mine enemie, neither ſhall there ever be peace ſo long as your errors are ſo great, and pernicious. God himſelfe I am aſſured, will trouble you, And quickely confound you, except you repent. O conſider therefore from whence you are fallen, and ſuſpect your ſelfe. Cannot that faith be ſufficient for you, which hath ſaved ſo many Saints of God, and for the which ſo many godly and noble Martyrs have heretofore ſhed their blood, even in this place, and in this Kingdome? Met hinks that the name of *Servetus*, and *Socinus* ſhould terrifie your conſcience, if it were ſo tender as you have heretofore profeſſed. Can you hope for any good or pure water, from ſuch foule and polluted Ciſternes, full of all hereſie and blaſphemie?

O that you would but lay theſe things to your heart, and be moved! My heart, I aſſure you, is open to imbrace you with all love, if you would truly repent; God forbid that I ſhould hate you any otherwiſe, then as you are the enemy of Chriſt. And God forbid, that I ſhould give you one χαιρε, or God ſave you, if you perſiſt in this hereſie, which is ſo contrarie to the wholſome doctrine of ſalvation. Wherefore, if now you will ſhew but one ſigne of amendment by yeelding to my requeſt, and appointing a time and place where we may meete, I will much relent from my Iealouſie over you, and I hope that God will give good ſucceſſe. But if I finde you ſo incurable, that you will not admit of the leaſt meanes, which tends to the cure of your ſoule, but will ſtill upon no grounds at all perſiſt in your novelties, and publiſh them for the ſeducing of others, to the overthrow of Gods truth, and the diſturbance of the Church: I doe thinke my ſelfe bound in conſcience to forbeare no longer, but to publiſh your errours to the world, that all may ſee thoſe many errours, blaſphemies and contradictions, which I have faithfully gathered out of your owne words and writings. And becauſe you doe goe about by your diſciple *Spencer* to challenge me, and to debaſe my calling and Miniſtery, by laying falſe imputations upon me, as ignorance, ſlander, and the like: I have reſolved to draw articles againſt you, and to collect your errours, and miſdemeanours into one ſupplication, and to preſent it to the Lord Arch-biſhop of *Canterbury* his Grace, and to the High Commiſſion, that there and before them it may be tryed and ſeene, whether you doe not jumpe with *Socinus* in his hereſie. I know and have traced you in all your *Socinian* and *Arminian* trickes, and diſtinctions, and if you truſt to them you are deceived. If you compell me to take this laſt, and moſt deſperate courſe with you, and if it turne to the ſubverſion and ruine of your whole eſtate, and of your ſelfe and your diſciples: blame your ſelfe, and not me. For you ſee I admoniſh

you firſt, and it is in your owne hand to prevent it. I am loath to be a meanes of your open ſhame and confuſion; but if no better will be, *Melius eſt ut pereat unus, quam unitas.* Our Saviour Chriſt (you know) gave this commandement, that when you will not be privately admoniſhed, then we muſt tell the Church. Sure I am, that if you be once brought in publicke, and perſiſt in your errours; you ſhall periſh, and your blood ſhall be on your owne head: But on them that put away ſhame from *Iſrael*, and are inſtruments to roote out hereſie from the Church, and on their ſeed, and on their houſe ſhall be peace for ever from the Lord. The God of power and ſtrength give you an heart to feare his judgements, and to hearken to them that admoniſh you in his name; And if it be his will I pray that you may be converted in his good time, that the truth may flouriſh, and the peace of our Church may be ſurely eſtabliſhed unto the end of the world. Thus you ſee I have opened my minde freely unto you. If I be deceived in you, it is *error amoris, non amor erroris*, I will ſo ſoone as I perceive it, change my ſtile, and mine affection towards you. I pray you let me have your anſwer as ſhortly as you can; if you ſend not quickly, I will take it for granted that you ſcorne to hearken to me, and deſpiſe my Chriſtian admonitions, as heretofore you ſeeme to have done; and I will proceed in my reſolution againſt you. God is my witneſſe, I deſire your good, and the good of his Church. If I were not carefull of your ſafety, I would not ſteale this time from my nights reſt and ſleepe, this Sabbath day at night, after my body is wearyed with reading, Preaching, and adminiſtring the Lords Supper.

From my ſtudy this ſecond of May, *paſt one a clocke in the morning,*
Anno Dom. 1614.

Yours, if you be Chriſt,
George Walker.

Upon

VPon the receipt and reading of this Letter, Mr. *Wotton* ſent me a Letter of defiance, and therein profeſſed his ſcorne and diſdaine of my threatnings: but the next day he ſent me another, wherein he promiſed to yeild to my motion. And yet to prevent our meeting, he uſed meanes by Mr. *Maſon*, the Biſhop of *Londons* Chaplaine, an Arminian, to make it knowne to the Biſhop, in hope that he would forbid our meeting: Notwithſtanding the Biſhop gave way, and we did meete upon a day appointed, before the eight Miniſters named in Mr. *Gataker's* defence. I brought for me, Mr. *Stocke*, Mr. *Downham*, Mr. *Weſtfield*, and Mr. *Gouge*, now Doctors. He brought for him, Mr. *Balmeford*, Mr. *Randall*, Mr. *Gataker*, and Mr. *Hickes*, the laſt of which appeared to be already of Mr. *Wottons* minde in all points. And both Mr. *Gataker* and he, bare themſelves towards me, as towards an adverſary, and as advocates for Mr. *Wotton*. Dr. *Weſtfield* being the onely man with whom I then had any great familiarity, did perceive a generall inclination in them all, to favour Mr. *Wotton* as much as they could, being all his old familiar friends, and I a ſtranger of two yeares reſidence in the City; after our firſt meeting, refuſed to meete any more, fearing what followed, and I choſe Dr. *Baylie* in his place.

I being the Plaintiffe and procurer of the meeting, did firſt ſhew what I deſired, namely, that I might have Mr. *Wottons* writings, which were come to my hands, viewed; and by Mr. *Wotton* acknowledged; which he could not deny, but did confeſſe them to be his owne handy-worke. And that I having rehearſed Mr. *Wottons* words out of his bookes and writings, which I had in my Sermon confuted, under the name of *Socinian* hereſies, and having paralleled them in writing, with the words of *Socinus*, and made them appeare to be the ſame, by ſhewing and comparing the bookes and writing; They would give me their hands to my parallell, and ſubſcribe

that I had not either charged Mr. *Wotton* with any opinions or words but his owne, or confuted under the name of Socinianiſme any words of his, but onely thoſe wherein he did concurre with *Socinus*. If I had either miſ-related his words, or confuted under the name of Socinianiſme, any point wherein he did not jumpe with *Socinus*, I deſired them to cenſure me. The Parallels being read and examined, appeared to ſome of them ſo cleare, and my charge ſo juſt, that the ſame day at Mr. *Randall Wetwoods* table, where Dr. *Baylie* and Mr. *Downham* dined with me, the Doctor did proteſt that I had diſcovered Mr. *Wotton* to be as damned an hereticke as ever did tread on Engliſh ground: Mr. *Downham*, Mr. *Wetwood*, Mr. *Taylor*, and Mr. *Hopkins* were eare-witneſſes of this, and all yet living, as well as my ſelfe. Mr. *Wetwood* asked why they did not juſtifie me and cenſure him without more adoe, ſeeing that was the purpoſe of our meeting, that they ſhould judge of things accordingly as they were proved. They pretended that they deſired to convert, not to confound Mr. *Wotton*, that they perceived him to be afraid of ſhame like to fall on him, and that if I would yeeld to let him expound himſelfe, he would by a wreſted expoſition gaine-ſay, and contradict his former words and opinions and run from them, which being gotten from him under his hand, they would either hold him to it, or ſhame him for ever, if he did fall backe againe. This courſe being Mr. *Gataker's* device, I refuſed to yeeld unto, becauſe I had never oppoſed him, but onely in opinions formerly publiſhed, and not in future expoſitions, and becauſe I had fully proved my charge, I deſired their verdict and juſt judgement. But after much importunity I yeelded, and ſo loſt my cauſe, and was drawne into a new buſineſſe that was to contend with Mr. *Wotton*, not about his former opinions, which I had formerly confuted; but about new expoſitions, which he would make in anſwer to my parallells. At another day appointed

he

he brought his expoſitions, which when they had read in my hearing, I did except againſt divers paſſages in them, and ſome contradictions, which I deſired to argue againſt, with Mr. *Wotton* face to face, in ſtrict ſyllogiſmes; but he refuſed to anſwer me, and our Judges refuſed to heare me, or to ſuffer me to have a coppy of his expoſitions, as he had of my parallels.

Whereupon I proteſted againſt their unequall dealing, and departed, threatning to bring him and them before higher Judges. After that they had read the expoſitions which Mr. *Gataker* did plead for moſt hotly, Mr. *Wotton* promiſed to make and publiſh a large declaration, wherein he would free himſelfe from all Socinian errors. In the meane time he begg'd this favour, that they would ſubſcribe to his expoſitions, that they found no hereſie or blaſphemy in them. Upon this promiſe and intreaty, they did ſubſcribe as followeth.

Howſoever, we whoſe names are underwritten, doe differ from Mr. *Wotton* in ſome points of the former doctrine of Juſtification, contained in theſe his expoſitions: yet we hold not the difference to be ſo great and weighty, as that they are to be juſtly condemned of hereſie and blaſphemy.

Lewes Baylie, James Balmeford, John Randall, Richard Stocke, John Downham, Thomas Gataker, William Gouge, William Hickes.

THE Expoſitions thus ſubſcribed, were commtited to Doctor *Baylie*, with charge that he ſhould keepe them cloſe, and not ſuffer me or any other man to ſee, or read them, untill Mr. *Wotton* had made a larger Expoſition, and fully purged himſelfe from Socinianiſme. By which it appeared, that they durſt not openly juſtifie their ſubſcription, nor ſuffer it to come into my hands. And that it was a thing with much importunity wrung

from

from them which the better part of them would never have yeelded unto, but upon promiſe of a better and larger expoſition, and in hope to draw Mr. *Wotton* wholly from his errors; ſome of which he had allready contradicted, and acknowledged to be hereticall and blaſphemous, to wit, his denying of Chriſts Righteouſneſſe imputed for any uſe or end whatſoever.

Dr. *Bayly* the firſt of the Subſcribers had (upon the firſt reading of thoſe ſpeeches of Mr. *Wotton* which I ſhewed out of his owne writings, and did parallell them with *Socinus*) condemned Mr. *Wotton* for an heretike, and his errors for blaſphemie. Mr. *Downham* heard his cenſure uttered at Mr. *Wetwoods* table, and by ſilence aſſented to it. Mr. *Randall* did argue verie hotly againſt Mr. *Wottons* opinions that ſame day that they ſubſcribed, and told him before us all, that he had proteſted againſt them often in private, and had diſſwaded him from them; and that he for his part abhorred them, Dr. *Gouge* hath publikely confuted them, and in the pulpit condemned them under the name of *Socinianiſme*. Mr. *Stocke* did ever abhorre them, as he often told me in private. And one time, I by a prettie Stratageme brought him before other witneſſes, to condemne them for hereſie and blaſphemie. Mr. *Wetwood* mine hoſt in whoſe houſe I then lodged, having by much importunity obtained of Dr. *Bayly* the ſight of Mr. *Wottons* expoſitions ſubſcribed, as you heard before, and committed to his cuſtodie, did lend them to me for the ſpace of two houres, till I had copied out both them, and the ſubſcription word for word with the mens names, which copie I have yet to ſhew.

And one Sunday at night being invited to ſupper by Mr. *Thomas Goodyeare*, my parithoner, I brought it with me to ſhew it to Mr *Goodyeare*, who was verie deſirous to ſee and read it. Mr. *Stocke* and his wife being at the ſame time invited came in while we were reading it together. And ſeeing me have the paper in my hand, asked what

it

it was. I anſwered that it was a paper of new and ſtrange opinions, which when he deſired to heare, I did read to him that paſſage in Mr. *Wottons* Expoſitions, where he ſaith; This I ſay, that in this propoſition (Faith is counted for Righteouſnes,) the word (*Faith*) is to be taken properly, not tropically; and I asked him what he thought of it: He not knowing that it was Mr. *Wottons* Expoſition, out of which I read it, did anſwer that it was Popery, or worſe. I asked him whether he did not thinke it to be the hereſie and blaſphemy of *Socinus*: he anſwered, yes verily. I asked him then what hee thought of certaine learned Divines, who had ſubſcribed to this, and other ſuch ſpeeches, that they were neither hereſie nor blaſphemy: He ſaid he thought none but mad men would doe it, and asked who they were. I preſently read the ſubſcription, and among the reſt his owne name, and withall ſhewed him the copy. Mr. *Goodyeare* laughed heartily, and ſaid to Mr. *Stocke*, O Maſter, our Parſon is too cunning for you, I never ſaw any man ſo finely taken in a ſnare, as hee hath taken you in your owne ſnare. I have ever told you, that in this controverſie you were too partiall for your old friend and familiar Mr. *Wotton*. Mr. *Stocke* could plead nothing but this, That Mr. *Wotton* had promiſed them to ſilence himſelfe and his diſciples in theſe points, and to write a large declaration; whereby he would purge himſelfe fully from Socinianiſme. In hope whereof they did gratifie him with this ſubſcription, for the ſuppreſſing of clamours, till he had further cleared himſelfe. But Mr. *Wotton* had broken his promiſe, and boaſted of that which made nothing for him in the maine cauſe, but onely upon the by; and had requited their favour towards him, with diſgrace to them, and danger to himſelfe; and that it had beene better he had never beene borne, then to trouble the Church of God with his falſe opinions. By this you ſee how dangerous a thing it is, even for godly men, to be judges in a cauſe of controverſie betweene a

familiar friend (as Mr. *Wotton* was to theſe men) and a ſtranger, as I at that time was to the moſt of them.

As for the other three, to wit, Mr. *Balmeford*, Mr. *Gataker*, and Mr. *Hickes*, they were Mr. *Wottons* advocates, rather then equall Judges: Mr. *Balmeford* was Mr. *Wottons* ſilenced brother; Mr. *Hicket* was Mr. *Wottons* diſciple, one who would *jurare in verba Magiſtri*; Mr. *Gataker* did more angrily and peeviſhly ſpeake againſt me, and ſnarle at me then my adverſary Mr. *Wotton* himſelfe, ſo that I was forced to challenge him as well as Mr. *Wotton*, and to offer to diſpute againſt them both.

What Mr. *Wottons* intent was in begging ſuch a beggerly ſubſcription, and Mr. *Gatakers* in procuring it from the reſt, the event hath ſhewed. For Mr. *Wotton* and his diſciples did preſently report through *London*, that I could prove nothing againſt him, nor bring any thing out of his bookes, or writings to convince him of Socinianiſme, and that the eight learned Miniſters had juſtified him, and condemned me for a falſe accuſer. And upon this he grew more bold, and wrote certaine Eſſaies concerning Juſtification, a copy whereof I have to ſhew, wherein he denies the true, reall, and ſpirituall union of the faithfull with Chriſt, and Chriſts meriting of juſtification, and ſalvation for them; he affirmes that when they are ſaid to be one with Chriſt, the ſpeech is Metaphoricall, and that there is no mention of Chriſts merits in all the Scripture. By which his violent breaking out, and going on from evill to worſe, I was forced to write my *Antitheſis Wottoniſmi, & Chriſtianiſmi*; wherein I diſcovered more of his errors, and his factious and Schiſmaticall behaviour: This I preſented to the then Arch-Biſhop of *Canterbury*, who committed it to Doctor *Nidde* his Chaplaine, who being himſelfe a favourer of Arminians, neglected to make report of it to his Lord. And indeed I never called upon him, becauſe Mr. *Wotton* having intelligence of it, ſilenced himſelfe and all his diſciples, being admoniſhed by

his friends of the danger in which he was, unleſſe hee and they did forbeare to juſtifie and maintaine his errors, and further to provoke me by their falſe reports and calumnies.

Thus was the fire quenched, and no man opened his mouth to defend Mr. *Wottons* opinions; though I with many others, did often (as occaſion was offered by the Scriptures which we expounded) confute and condemne them: In the meane time Mr. *Wotton* wrote his booke *De Reconciliatione* in Latine, wherein he ſeemed to recant and to contradict divers of his former writings; but yet he vented ſo much poyſon in it; that when it was ſent over to *Leiden* to be Printed, the Profeſſors there rejected it, as being full of Socinian errours; and (as I have beene informed) did alſo ſend to *Amſterdam* to ſtop the Printing of it, which was there attempted alſo; So that Mr. *Wottons* diſciples were forced to Print it at their owne charge by ſtealth, in ſome further place beyond the Seas, and to diſperſe the copies here in *England*. Upon one of which Mr. *Goodwin*, a lover of novelties, and ſtrange doctrines unhappily ſtumbled; and thence ſtole his opinions, which his fooliſh followers receive, and admire, as new revelations from heaven, never heard of before.

Thus have I briefly related the chiefe paſſages betweene Mr. *Wotton* and my ſelfe. I have heard of others alſo, who did privately oppoſe Mr. *Wotton*, eſpecially Maſter *Woodcocke*, a grave Preacher, Parſon or Vicar of *Cheſſam*, who did in writing confute Mr. *Wotton*, and admoniſhed him to forſake his errours. One thing I cannot omit, which was a ſtrong motive to move divers godly people in *London*, to abhorre Mr. *Wottons* opinions; that was the ſharpe cenſure which that holy man of God, Maſter *Alexander Richardſon* gave againſt them on his death bed, and which Mr. *John Barlow* an eare-witneſſe thereof, did report to divers from his mouth. Mr. *Richardſon* being ready to leave this world, Mr. *Barlow* who had often

before reſorted to him for direction in his ſtudy, and reſolution of doubts, in many points of Divinity, was at that time preſent with him, and told him that hee had heard me the Sabbath before, propounding the Doctrine of Juſtification, to be laid open out of the fifth Chapter of the Epiſtle to the *Romans*, and to be maintained againſt Papiſts, Socinians, and other Heretiques, ſome of which were of late revived in the City, and withall deſired to know his judgement concerning Mr. *Wottons* opinion, who denyed Chriſts fulfilling of the Law for juſtification of beleevers, and the imputation of his Righteouſneſſe; and held faith to be imputed in a proper ſenſe without a trope: Mr. *Richardſon* anſwered and ſaid, Take theſe words of me a dying man. I have read and well weighed Mr. *Wottons* papers, and opinions, and I know them to be ſo peſtilent and dangerous, that whoſoever liveth and dyeth in the beleefe of them, ſhall never enter into the Kingdome of heaven. Commend me to Mr. *Walker*, and deſire him from me, (as being my laſt requeſt to him) to be couragious in the cauſe of God, and for that ſaving truth which he hath undertaken to maintaine againſt thoſe dangerous and deadly errours, lately ſet on foote by Mr. *Wotton*. This meſſage being delivered unto me before diverſe witneſſes, ſome of which are alive to teſtifie it, did much encourage me, and made me more bold to lay open the abomination of Mr. *Wottons* opinions publickely in my Sermons, without feare or regard of the ſlanders and revilings of his factious and furious diſciples. This was in the yeare 1613. And I praiſe God, I am conſtant in the ſame minde, and doe pray and hope that God will give me grace to perſevere in this beleefe to the end. As for Mr. *Gataker* invective againſt me in Mr. *Wottons* defence, I doe as little regard it, as Mr. *Goodwins* rayling Libell, which (ſome ſay) Mr. *Gataker* counſelled him to write againſt me.

If it were not vaine expence of precious time, I could produce

produce Socinianiſme out of Mr. *Gataker* Printed workes, and prove him a party. I could prove him to be *Thomas* of all ſides. Sometimes holding that the elect and faithfull are cloathed with the garment of Chriſts Righteouſneſſe, and againe, diſputing againſt their communion and imputation of Chriſts Righteouſneſſe. But I pray God to give him a more ſetled judgement in the truth, and a more charitable heart to his laborious neighbours, who ſpend their time in better ſtudies then writing of Treatiſes for unlawfull gaming and card-playing, and bedawbing Margents with many quotations to ſmall purpoſe, but onely for oſtentation of much reading.

Yet give me leave to aske Mr. *Gataker* a few queſtions, which if he cannot anſwer with any credit, let him for ſhame hold his peace, and bluſh to thinke of his defence of Maſter *Wotton*, to the accuſing and defaming of himſelfe.

1. *Queſtion*, Whether is it truth and honeſty, to ſay that all the eight Miniſters, with unanimous conſent, generally reſolved and pronounced, that there appeared not to them either hereſie or blaſphemy, in ought that Mr. *Wotton* was by me convinced to have delivered or maintained? When their ſubſcription ſhewes, that they medled onely with his Expoſitions, and not with his hereticall and blaſphemous ſpeeches, in which I paralleled him with *Socinus* the Hereticke.

2 *Queſt.* Whether Mr. *Gataker* doth thinke that Mr. *Wotton* renouncing the Law of God, and the righteouſneſſe thereof performed by Chriſt in our ſtead for our juſtification, doth not in ſo doing deny Chriſt his ranſome paid, and ſatisfaction made to Gods juſt Law, for our redemption and for remiſſion of our ſins?

3 *Queſt.* Whether mans perfect fulfilling of the Law in his owne perſon, under the covenant of workes, was not formall inherent righteouſneſſe, and would have made man worthy of life: And if ſo, how he can excuſe

Mr. *Wotton*, from making faith the formall inherent righteouſneſſe of beleevers, in the covenant of the Goſpel, by which they are worthy of juſtification, and eternall life, ſeeing he ſaith that faith under the Goſpell ſerves to all purpoſes, for obtaining eternall life, as mans perfect fullfilling of the Law did in the covenant of workes?

4 *Queſt.* Whether Mr. *Wotton* profeſſing his diſſent from *Socinus* in thoſe things which are Orthodox and true, to wit, That faith is obedience to Chriſts Commandements, who commands us to beleeve and repent; That repentance which commeth not but by faith, is the meanes to obtaine forgiveneſſe of ſins which Chriſt hath brought, that is to get the ſenſe and aſſurance of forgiveneſſe; And that faith is a beleeving of that which Chriſt taught, and an aſſurance of obtaining that he promiſed upon our repentance and obedience: can therefore be juſtified from the hereſies of *Socinus*, in the point of juſtification, when he holds other things which are condemned in *Socinus* for hereſie, as that faith uſed in a proper ſenſe, not tropically, is ſaid to be imputed for righteouſneſſe to juſtification, and not the righteouſneſſe of Chriſt, apprehended and applied by faith; And that Chriſt hath not redeemed us, and ſatisfied for our ſinnes, and procured our pardon and juſtification, by fulfilling the Law in our ſtead; And that faith, though not for the merit, worth and vertue of it, yet by the place and office which the Lord of his mercy hath aſſigned, is the condition upon which God doth juſtifie and adopt us, and is accepted of God and counted for righteouſneſſe?

5 *Queſt.* Whether Mr. *Wotton* doth not deny the free covenant of Grace, when he holds that God doth not covenant to juſtifie and give life, but upon a condition, performed on our part, equivalent for all purpoſes, to a mans perfect fulfilling of the Law in his owne perſon under the covenant of workes?

6 *Queſt.* Whether Mr. *Wotton* affirming that if we be freely

freely pardoned, then our ſinnes were not puniſhed in Chriſt our head and ſurety, doth not deny Chriſts ſatisfaction for ſinne?

7. *Queſt.* Whether Mr. *Wotton* be not guilty of hereticall tergiverſation, and groſſe contradiction in theſe paſſages. Firſt, when he ſaith, that there is no end or uſe of the imputation of Chriſts Righteouſneſſe, pag. 12. of Mr. *Gataker's* defence. And againe, pag. 21. That it is hereticall and blaſphemous, to ſay that Chriſts Righteouſneſſe is not imputed as the meritorious cauſe of Juſtification. And againe, in his Eſſayes ſaith, that there is no mention of the merit of Chriſt in all the Scriptures.

Secondly, when he ſaith, That Faith doth not juſtifie us, *per ſe*, by it ſelfe, and yet is ſaid properly, and not tropically, to be imputed to us for Righteouſneſſe, pag. 27. of the Defence; and is the onely condition which God requires on our part for Juſtification, pag. 13. Alſo, when he ſaith, That Faith doth not juſtifie us, but onely, as it apprehendeth and applyeth Chriſt and his Righteouſneſſe, pag. 27. And yet denyeth that Chriſts Righteouſneſſe is ſo apprehended and applyed by Faith, that God counts it our Righteouſneſſe to Juſtification, pag. 12.

Thirdly, when he renounceth the Law of God, performed by our ſelves or any other in our ſtead, for the juſtifying of us before God, pag. 12. And denyeth that we are puniſhed for our ſinnes, in Chriſt our head and ſurety, for the ſatisfying of Gods juſt wrath, pag. 19. And yet pag. 34. ſaith, I acknowledge and profeſſe that Chriſt hath made ſatisfaction for us, by paying a true price to God his Father. Is not this the ſame tergiverſation, which the Hereticke *Socinus* uſeth? Who in ſome places confeſſeth in the Scripture phraſes, that Chriſt is our Redeemer, our Ranſome, and the propitiation for our ſinnes: And in other places denyeth Chriſts ſatisfying and paying of a ranſome to God for our Redemption and juſtification.

Fourthly

Fourthly, when he ſaith, that we are not accounted to be formally righteous, by fulfilling the Law, and ſatisfying the Juſtice of God in Chriſt, and yet ſaith, that we are accepted of God as Righteous for Chriſts obedience no leſſe then if wee had indeed performed thoſe things, pag. 32. and pag. 26. For ought I hold of Faith, Chriſts Righteouſneſſe may be even the formall cauſe of our Juſtification. But pag. 22. He confeſſeth that he denyeth Chriſts Righteouſneſſe to be imputed as the formall cauſe whereby we are made formally Righteous, which is a flat contradiction of the Apoſtles words, *Rom.* 5.19. *By the obedience of one many ſhall be made righteous*, that is, conſtituted and made formally righteous, for ſo the Greeke word κατασταθήσονται doth ſignifie.

8. *Queſt.* Whether Mr. *Wotton* can with a good conſcience by Mr. *Gataker* be juſtified and proclaimed free from hereſie, when he wilfully and perverſely denyeth the very forme, eſſence, and being of Juſtification, to wit, the imputation of Chriſts Righteouſneſſe, which he firſt ſimply rejecteth, as being of no uſe, and afterwards as the formall cauſe of juſtification, ſeeing he (the ſaid Mr. *Gataker*) hath publickely extolled, and commended for Orthodox, the like Treatiſe of Mr. *William Bradſham*, wherein he makes imputation of Chriſts Righteouſneſſe the forme of Juſtification, and inveighed againſt ſome, (meaning me, who had oppoſed ſome errours and contradictions which are in that Booke) in his funerall Sermon, Preached at Mr. *Bradſhawes* buryall?

9. *Queſt.* Whether the faithfull being by one ſpirit united to Chriſt, and made one ſpirituall body, and partakers of his righteouſneſſe, and whole obedience to the Law of God, and thereby conſtituted righteous before God, can without hereticall perverſeneſſe be denyed againe and againe to be formally, that is, truely and really righteous, by that Righteouſneſſe, though not inherent in every beleever, but onely ſpiritually communicated from the head to every member of the body &c

10. *Queſt.*

10. *Queſt.* Whether Mr. *Wotton* might not juſtly be judged to be poſſeſſed with the ſpirit of Socinian blindneſſe, and giddineſſe, when he derides Orthodox Divines, For making every beleever juſtifyed by imputation of Chriſts ſatisfactory obedience, a Redeemer and Saviour, and ſatisfyer for all the elect and faithfull (for thus he argues. If Chriſts Righteouſneſſe and ſatisfaction, be imputed to every beleever, then muſt every beleever be counted a Redeemer, Juſtifyer, & Satisfyer, for all the Elect: But this is abſurd, *Ergo* the Antecedent is falſe. In one of his written pamphlets) though they doe not hold that Gods imputing of Chriſts obedience and ſatisfaction, is an accounting of it to be performed by them in their owne perſons, or imputed as a meritorious efficient cauſe; but onely his accounting it theirs by communion from Chriſt the head to every member ſo farre as to make him formally righteous. And yet he himſelfe contradicting his former abſolute denyall of imputation, pag. 12. doth hold imputation of Chriſts Righteouſneſſe, as a meritorious, and efficient cauſe of Juſtification, pag. 21. Which is a manifeſt falling into that abſurdity, which he would pin upon others. For if it be counted ours, as a meritorious efficiene cauſe; then are we all counted juſtifyers, who doe juſtifie the Elect, and merit their juſtification.

I could propound divers other Queſtions, but when Mr. *Gataker* ſets himſelfe ſeriouſly to anſwer theſe, I hope he ſhall perceive (if he hath ever an eye left to ſee) that his defence of Mr. *Wotton*, is worſe then ſtanding at his backe, till his head be broken, even a breaking of his head, and a defamation of him by going about to defame me unjuſtly in this pretended Defence, the ſumme whereof is, That by publiſhing in Print, thoſe damnable heretical ſpeeches, which I in private objected againſt Mr. *Wotton*, out of his owne writings (not one word whereof he could deny) he hath made Mr. *Wotton* more to

ſtinke, like the iſſue of a running Cancer in a moſt foule body, and like thoſe Sepulchres dogges, which ſcratch rotten carkaſſes out of their graves, hee hath raked up Mr. *Wottons* rotten body of errours out of his grave; (as ſome godly Divines have ſaid, upon the reading of his defence.) For what true Chriſtian, when he reades thoſe deſperate ſpeeches which I objected in my parallel, now Printed by Mr. *Gataker*, (*viz.* That there is no end or uſe whatſoever of the imputation of Chriſts obedience, active or paſſive, for the juſtification of ſinners; That Faith, taken in a proper ſenſe, is by God counted for Righteouſneſſe: And is for all purpoſes, as ſufficient to juſtification under the Goſpell, as the fulfilling of the Law by a man in his owne perſon, was in the covenant of workes; that he renounceth the fulfilling of the Law by Chriſt for our Juſtification: And that our ſinnes are not puniſhed in Chriſt, nor Gods wrath ſatisfyed thereby) is not ſo offended with the ill ſavour of thoſe rotten hereſies, that he is forced to ſtoppe his noſe at the reading of them, as paſſengers doe, when they paſſe by the valley of *Hamon Gog? Ezech.* 39. 11.

If Mr. *Gataker* be ſo profuſe and prodigall of his Reputation, as to ſubſcribe to them, that there is no hereſie or blaſpheny in them; when *Beza*, *Parens*, *Laberius* and others, our betters, have, before me, ſo proclaymed them to be: Yet he hath with breach of piety and charity, and with greater virulency and defect of humanity, and common honeſty than he hath proved to be in me; moſt falſely fathered on thoſe dead Saints, Mr. *Randall*, and Mr. *Stocke*, and on thoſe living pious men, Doctor *Gouge*, and Maſter *Downham*, a ſubſcription to thoſe errours; that they ſaw no hereſie, or blaſpheny in them. Whereas, indeed and in truth, I have to ſhew in writing, that their ſubſcription was not to all or any thing, which I produced out of his writings againſt him; but onely to his Expoſitions, wherein he denyed many of his errours, and ſet a falſe gloſſe on the reſt.

Indeed

Indeed ſome things in thoſe Expoſitions, I did then ſhew to be already condemned for hereſie and blaſphemy, by the learned before named; and thereupon I did blame their ſubſcription, and proteſted againſt it, and deſired to diſpute with Mr. *Wotton*, and prove thoſe points hereſie; but Mr. *Gataker* interpoſed and prevailed ſo with the reſt, that I could not be heard, neither could I by any intreaty obtaine a copy of thoſe Expoſitions; but they were committed to Doctor *Baylie* to be kept; till Mr. *Wotton* had more fully in writing purged himſelfe, and the Doctor durſt never ſuffer me once to read them, fearing leſt I ſhould write a publike confutation of them. Howbeit I wrote a confutation of ſo much as I could remember, by hearing them once read, at the time when they were ſubſcribed, and on Wedneſday, being the ſecond day after, did ſhew it to Doctor *Gouge*, and Mr. *Downham* after the Sermon at Blackfryers. And a long time after, I with much adoe, by Mr. *Westwoods* meanes, obtained the ſight of them, for two houres, in which ſpace I copyed them out, as is before related; ſo farre was I from preſſing Doctor *Baylie* to conceale them, (as Mr. *Gataker* would intimate, pag. 37) that I never laboured for any thing more earneſtly, then to have them publiſhed for the freeing of my ſelfe from the crimes which Mr. *Wotton* then, and now Mr. *Gataker* by falſe reports would lay and faſten on me, pag. 39. of his Defence.

As for that teſtification rehearſed, pag. 38. and ſubſcribed by *John Downham*, and *William Gouge*, it was gotten by Mr. *Wotton* ſeven yeares after, when the buſineſſe was almoſt forgotten: And (as Mr. *Downham* told me) it was upon this occaſion. Mr. *Wotton* having written his Booke *de Reconciliatione*, came to him and told him, that now he had fully purged himſelfe from Socinianiſme, (as he promiſed) in a Booke which Mr. *Maſon* the Biſhops Chaplaine would licence for the Preſſe, if two or more of them who heard the Controverſie, betweene

him and me, would testifie that I did not convince him of heresie before them; and that they all had so subscribed. And upon this suggestion, which was false, they two onely gave that attestation, which Mr. *Stocke*, and Dr. *Baylie*, abhorred to doe, repenting of what favour they had shewed him at the first.

If this be not so, let Mr. *Downham*, and Dr. *Gouge*, speake for themselves: As for the rest of Mr. *Gataker's* defence, it is so frivolous, that a short answer will serve. His maine charge against me is, that I make Mr. *Wotton* to hold the same things which have formerly been condemned for heresie in *Abailard*, *Servetus*, and *Socinus*; for this he accuseth me of iniquity, but the iniquity returnes upon his owne head.

First, for *Peter Abailard*, he held that our sins are not punished in Christ, and that it had beene injustice in God to punish one for another, and to impute the obedience of one to others: And against him Saint *Bernard* disputes *Epist.* 190. in these words, *It was man who was indebted, and man satisfyed.* If one dyed for all, then all dyed in him, that the satisfaction of one may be imputed to all; for he who offended and forfeited was not one, and he who satisfyed, another; the head and the body are one Christ. And a little after, I call my selfe righteous, but by his Righteousnesse. Which is that? Christ, the end of the Law for Righteousnesse to every beleever. And againe, Man is mercifully redeemed, or delivered, yet so as that there Justice executed even in the deliverance. If the heresie of *Abailard*, thus confuted by *Bernard*, be not the same which I proved to be held by Mr. *Wotton*, let the Reader judge. If *Abailard* did deny in plaine words the eternall Deity of Christ, and after him *Servetus* and *Socinus* also; So also did Mr. *Wotton* in effect, though in words he professed the contrary. For he held that Christs obedience did serve onely to justifie himselfe, and to bring him into high favour with God, so that God justifies us by him as by a favourite, onely upon condition

diction of our trusting in him. Now where is the infinite value of his Deity, if he needed justification and favour for himselfe?

Secondly, that *Servetus* and *Socinus* were in the same errour, and that Mr. *Wotton* in the points of justification holds with them, I have proved out of his owne words. It is a poore defence for Mr. *Gataker*, to excuse him by naming other hereſies of theirs which he profeſſed not, neither did I charge him with them; And to plead, that becauſe they were condemned for other hereſies, more then this; therefore this was no hereſie. I know it to be hereſie and blaſphemie, and with the learned before named do proclame it to be ſo. Yea Mr. *Wottons* owne conſcience told him that his opinions were condemned for hereſie and blaſphemy, and for feare of ſhame, denyed them at ſometimes; and moſt frequently contradicted himſelfe, ſaying and unſaying, as *Socinus* his Maſter often did.

I am loath to ſpend more time, to anſwer to this laſt part of Mr. *Gatakers* defence, which one ſhort breath is ſufficient to blow away. If he be forward to breake out into a further defence of theſe errors, and of Mr. *Wotton*, (who in his firſt paper ſpeaking of the Doctrine of juſtification, as it is held and maintained by all Orthodox Divines of the reformed Church, did not bluſh to ſay, I am enforced to diſſent from them all; what ſpirit enforced him, I cannot conceive unleſſe it was the ſpirit of *Abailard*, who is condemned by Saint *Bernard* for ſaying, *Omnes doctores noſtri poſt Apoſtolos in hoc conveniunt, &c.* All our Doctors or teachers ſince the Apoſtles agree in this point; but I am of another opinion: *ſic omnes, non ſic ego*, all other thinke ſo, but I doe not think ſo) I ſhall by Gods grace be as ready to reſiſt him ſtill. And I doubt not but the hand of all Orthodox Divines wilbe againſt him who takes part with one againſt all; yea againſt the holy Scriptures, and the holy Pen-men of them. My faith, by which I beleeve that I ſhall be ſaved, is a firme beleife that

Christ is my head and surety, who fulfilled the whole Law for me, that he might thereby, redeeme, reconcile, and justifie me, and that my sins were punnished in him, and his righteousnesse, is my righteousnesse, in which I stand righteous before God. I know whom I have beleeved. I feare not what any man can say against me. If God be with me, I care not who be against me. If he justifie me, who can condemne? I will therefore rest on that promise of the Lord, *Esay* 54. 17. *No weapon that is formed against thee shall prosper, and every tongue that riseth up against thee in judgement thou shalt condemne. This is the heritage of the servants of the Lord, and their righteousnesse is of me, saith the Lord.*

FINIS.

18

BRAVE NEWES FROM IRELAND:

OF A

REMARKABLE BATTLE FOUGHT by the Trained-Band of the Citie of *Dublin*, against six Regiments of the Rebels, Captain *Hursey* being chief Commander, *Feb.* the 5, 1641. Which Battle has caused many of the Rebels to revolt to the Protestants.

WITH,

The Description of a valiant battle, performed by Captain *Maggay*, on the sixth of *Feb.* against divers of the Rebels in *the Harbor of Dublin, with many other Remarkable Passages, and Renowned Exploits by the English Protestatns the last two weeks. As it was taken out of a Letter sent to the Lady* Knevit *dwelling in* Lincolns-Inne fields. *Feb.* 7. 1641.

Here also is related the great Overthrow given to Captain *Maggrave* by the English, with the number of them that were slain.

Brought over by the last Post, being the latest Newes which came from IRELAND.

Whereunto is annexed, a Petition which came from *Ireland.*

LONDON. Printed for *I. G.* 1641.

Ex Libris
Thomas Jefferson

BRAVE

NEWES FROM IRELAND.

Good Madam,

I Cannot do no leſſe for the former ingagements, the which I am ingaged unto your *Ladyſhip*, but to let you underſtand of the great dangers which I do fear we have run our ſelves into; I could have wiſhed that we had kept our ſelves at *London* to our ſtudies, and have followed the Law, and not the ſword, but only we were expulſt from all the Innes of Court there, and having no liberty at all, did force us to take this way in hand, to gain to our ſelves imployments, but I fear we have gone the wrong way to work in ſo doing; for if you and others do not make ſome ſpeed to ſend us relief, we ſhall be utterly ruinated for ever; we thought when that we told your Ladiſhip of this deſigne, that we ſhould have overcome them, and have wrought our deſires in the interim; but now I fear it will not come to paſſe, becauſe we have had a great over-

throw by the *English Protestants*, insomuch that it hath dismaied our men, and made them revolt from us, because that we had a repulse from *Dublin*, after we had got into the Town, by the help of some Catholicks that lived in the Town, which brake down an old door in the Town wall, and so we got in, and were advanced in the streets before the alarum was given, but we were soon discovered, and lost 600 of our men in the fight, where wee thought to have had the best of it, wee had the worst: but the next day being resolved to recover our selves again, seeing an English ship strike on the ground in the harbor neer unto us, so that we fell upon her, accounting her our own; because we thought that shee was not able to help her self with her ordinance, but onely with a few muskets, the which our men seeing of it, they shot at them somwhat thick, and afterwards waded into the water to her, being not deep to board her, and appriſe her, and to take the *English* prisoners. But the Captain of the ship being somewhat stout-hearted, and weighed not what our men did at him, till he saw his own time; but after he had got so many together as he thought good of, and our men looking when he would yeeld to them, suddainly he finding no wayes to relieve him, and cleer himself of us, he threw out Granadoes of fire upon us, and killed a hundred of our men, and seeing that we had lost so many men, we were forced to leave the ship with the losse of them, and venter no further that day.

But

But the next day, Captain *Maggrave* having ſome intelligence from a kinſman of his, which lived in *Tredath*, concerning the deſigne of the Engliſh, which did make us draw up our forces thither the next day, in hope to recover our ſelves again of our former loſſes, but the Engliſh did ſoon deſcrie us, and gave us a greater overthrow then we had before, with loſſe of men and ammunition and proviſion, ſo that we were driven back by force to take the Woods for our relief, untill ſome aid came into us.

Good Madam, I pray have me commended to my Father *Jackſon*, and tell him that I would not have him come over as yet, although we have a want of him and ſome others, untill he doth hear from me again with better newes, and that ſhall be as ſoon as poſsible I can with all convenience, for all the Prieſts and Friers that are taken here by the Engliſh, they are worſe uſed here then there, for the Engliſh officers have taken fiftie Friers and Prieſts, and hanged them all in one day, O horrid and bloody ſight to ſee ſo many good and holy men cut off in one day without mercie, or any time of repentance, the which did make us to be amazed to ſee it, and could not in no wayes help them. O that our holy father would ſend us ſome relief in this our need, we do expect to have ſome from *Spain* very ſuddenly, if they be not hindred by the Engliſh on the ſeas.

We have ſent unto *rance* to deſire ſome ayde from them with all ſpeed, for that which was ſent laſt unto us, was taken by the way, ſo that

we are in great want; for we do hear, that there is great preparation made in *England*, and to bee ſent over againſt us, with the help of the Scottiſh men on the other ſide: ſo that they do keep us in on every ſide, the which doth make us to deſire aid from our brethren, to defend us in our deſign.

Madam, I hope when you are at your devotion, that you wil think of us, which doe ſtand to defend you and all the reſt of our brethren and ſiſters here, and make way for relief for you, and all the reſt which are to come over; therefore you might have that good devotion in you, to ſhew your forwardneſſe above others, to bring this work to paſſe, as to move the fathers to have another collection among you the ſooner for our relief; or elſe we ſhall be in want of moneyes, if it be not ſent over very ſpeedily and by ſome ſure and private meſſenger: or elſe it will be intercepted by the way, as other things have bin before. So deſiring you to ſhew this Letter unto ſome of our truſty friends, to move them to this good work: I do take my leave of you, and reſt,

Yours to command,
Roger Hurſey.

From our Camp neer Dublin, Feb. the 7. 1641.

TO

TO THE

HONOURABLE

THE

Houſe of Commons now Aſsembled in *PARLIAMENT.*

The humble Petition of Henry Beecher *Gent. who hath formerly Petitioned this Houſe in the behalf of the Inhabitants in Baltamore, Caſtle-Haven, and Crook-Haven, in* Ireland.

HUMBLY SHEWETH,

THat your petitioner being poſſeſt of divers Lands, to the cleer yeerly value of 180. l. in the pariſh of *Aphadown*, within three miles of *Baltamore*: together with divers cattle and other goods, was by night ſuddenly aſſaulted in his houſe by ſome hundreds of thoſe fierce and bloody rebels; That your petitioner having ſome muskets and other ammunition, and having by (accident) notice of their comming, did call in his Tenants, to the number of 20, and did there ſtand upon his guard, and in defence of himſelf and family, did kill one of the *Cartis*, a Gent. the leader of thoſe Rebels, and hurt ſome others, and repulſt them from his houſe, where-

whereupon ... next day they gathered togeth... greater numbers, and vowed the revenge of their Captains blood, by the death of your petitioner and his whole family. Of which passages, your petitioner receiving notice and information, and the enemy being within sight of his house, was forced wife, children, and servants, one by one, for fear of being discovered, to depart from his said habitation, leaving his lands, goods and estate unto the Rebels, who pursued your petitioner to *Baltimore*, but by the providence of God, your Petitioner hath escaped into England, but hath not wherewithall to maintain his family.

The Premises considered, your Petitioner humbly beseecheth this Honourable Assembly, that he may be employed in his Maiesties service in those parts, being born and bred there all his life, and acquainted with the dispositions of the people.

And your Petitioner shall pray, &c.

FINIS.

THE
Last Will and Testament
OF
SVPERSTITION:

B. J
K

Eldest Daughter to Antichrist,

THE
Eldest Sonne to LVCIFER, the Prince of this World, of the Family of *Popery*, in the Kingdome of *Idolatry*:

Being fallen into a grievous fit of Sickneſſe, without all hopes of Recovery.

Made in the Prelates Clymacterical yeer,
Anno Domini. 1641.

LONDON
Printed by *Iohn Hammond.* 1642.

THE

Laſt VVill and Teſtament of

Superſtition, eldeſt Daughter to *Antichriſt*, eldeſt ſon to *Lucifer*, the Prince of this World, of the family of Popery, in the Kingdome of Idolatry:

Being fallen into a grievous Fit of ſickneſſe, without all hopes of Recovery, made, An. Dom. 1641.

IN the name of his Holineſſe, Antichriſt the Pope, ſobeit.

I Superſtition, of the Pariſh of blinde Devotion, in the County of Corrupt Doctrine, and in the Kingdome of Idolatry, being infirme and weake of body, craſed in memory, and worſe in Minde, have made this my Teſtament and laſt Will in writing, bearing date the Twelfth day of *February*, in the yeer of my confuſion, 1641. Wherein I bequeath as followeth.

Inprimis,

I give and bequeath my Annimalls, and interioriors, to be disposed of, by *Lucifer*, the Prince of this World; whom I have devoutly and faithfully served, during my prosperity, as shall please him; whether it be in Purgatory, or otherwise; and as for my exterior body, and fleshly Members thereof, I commit and bequeath unto the earth, from whence they came, having been Earthly sensuall and devilish, after my Funerall Expences and debts be paid and discharged, in such manner and form as hereafter I shall prescribe, to be therein interred, and covered, with perpetuall oblivion.

Item, I give and bequeath all my Tenements, that are Free-hold, lying or false being, in the Parish of *Ignorance*, within the County of *Blinde Devotion*, before mentioned, with all the Appurtenances thereunto belonging, commonly called, or knowne by the name, or names of Lack-witt, and Want-Vnderstanding, unto my elder Brother Little wit, and the heire Males of his body lawfully begootten; and for want of such issue, to his heires female, and their heires; and for want of such issue, to his heires generall at Law.

Item, I give and bequeath all those tenements, lying or false being, which are Coppihold

hold within the Parish and County aforesaid, commonly called or known by the name of Rash-wit, and Selfe-will, unto my younger brother Obstinate Perversnesse, to have and to hold the same during his Naturall life: and after his extinguishment to my right heires.

Item, I give and bequeath my Goods and Chattels as followeth.

Imprimis, I give and bequeath my whole Library of Bookes both in Print and Manuscript, containing his Holinesse Traditions, and Inventions, the holy Apocrypha, Prayer Bookes to Saints, Ave Maries, and the Old and New Testament mis-interpreted, and corrupted, and other the like, to my well-beloved Vncles, Cardinall *False-heart*, Cardinall *Would have wit*, Cardinall *Want-wit*, Doctor *Corrupt-doctrine*, Doctor *Wrest-scripture*, Doctor *Canon*, and Doctor *Ambition*, to use and study such things as may be necessary to uphold and maintaine his Holinesses Kingdome.

Item, I give and bequeath all those Goods and Chattels placed in my Closet and private Chambers, as Pictures, Images of the Virgin *Mary*, of Christ and the twelve Apostles, of Saints and Angels, and the like, unto my well-beloved Cosens, Newters, halfe Protestant, halfe Papist, or otherwise, to bee

privately conveyed to Rome, there by his Holineſſe to be diſpoſed of; or, at my deceaſe to be burned as a ſacrifice accompanying me to deſolation.

Item, I give and bequeath all thoſe Ornaments in my houſe of Divine worſhip, Maſſes, Diriges, Altars, Bowings, Cringings, Creeping, whipping, Beating, Kneeling, Standing, and all other the appurtenances to that exerciſe belonging, to bee with me abolished, and for ever buried in everlaſting obſcurity.

Item, I give and bequeath all my wearing appatrell, both wollen and linnen, my outward garments, as Pluſh, Velvet, Sarten, Scarlet, Crimſon, Purple, and the like, to my well-beloved friends, Dukes, Earles, Lords, Barons, and other temporall Knights, and to be by them worne for my ſake, and not any more by any of the Clergy, whether Cardinall, Prelate or Biſhop, as heretofore. My other garmen s as Lawn ſleeves, Hoods, Copes, Bagge, Surpluſes, and the like, I give and bequeath unto Drapers, Sempſters, and the like, to be converted to other uſes more neceſſary for the body and profitable for the purſe. My Beads, Croſſes, ſhaven Crownes, Leatherpared Friers garments, black and gray, I give and bequeath to Prieſt, Ieſuits, Monkes, Friers, Capuchins, and by them to bee uſed and exerciſed in any parts of his Holineſſes Dominions

mions and Kingdoms of Idolatry, where they can profeſſe the ſame; and where not immediatly after my departure to be expulſed and extirpated.

Item, I give and bequeath towards my Funerall Expences, 3000. Wax Candles, as many Tapers, 10000. pounds to the Singers that ſhall ſing Maſſe, and Dirges at the ſame; and 5000. pounds *per Annum*, for Prayers to be continually uſed for my reſurrection againe, in due time.

Item, I doe nominate and appoint my ill-affected friends, whom otherwiſe I cannot chuſe, but muſt truſt as Executors of this my Laſt Will and Teſtament, The Lawes and Ordinances of the High Court of Parliament now aſſembled in the Kingdom of *England*, by whom I have received my deadly wound; And the Iuſtices of Peace, and other Officers within the ſeverall Counties, where I have been affected and proſperous, I doe nominate and appoint to my Overſeers, to ſee this my Will executed and duly performed.

In witneſſe whereof I have ſet to my hand,
SVPERSTITION, *In the preſence of*

R. P. C. D. P. I. F. &c.

Per I. B. *Gent.*

FINIS.

FINIS.

Truſt a Papiſt and truſt the Devill,

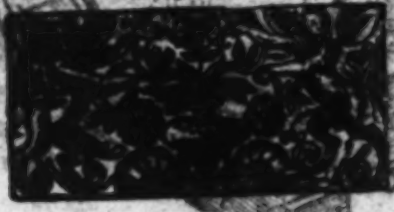
K Or,

No vvit to a Womans:

A reall Relation of a Romiſh Prieſt, who to obtain his deſire upon a married Wife, not far from *Yorke*, would fain have perſwaded her, that Adultery was but a veniall ſin, with a copy of a Letter from the Recuſant to the Woman, alſo her Anſwer to it, and ſhe revealing it to her Husband.

Alſo the manner how the Husband with ſome of his Neighbours did uſe this Prieſt comming to tempt his Wife in their owne houſe, firſt they whipt him about the chamber, and afterward gelded him, as a moſt juſt recompence for his laſciviouſneſſe.

As alſo, how a witty Maid ſerved a Romiſh Catholique about the like matter, making him to fall into a River, where he ſcarce eſcaped drowning.



Printed for *W R.* in the year 1642.

THE LASCIVIOVS FRIER.

NOt farre from the Citie of *Yorke*, there dwelt an honest man, who had a very handsome proper woman to his Wife, and which is strange, she was as honest as fair, as the sequell of the story plainly sheweth.

A certain Priest lighting in the Towne, was going up to his Chamber, saw this honest woman come into the house for a pot of strong beer for her Husband that was newly come from his worke. My man, who was so weary before, as he could scarce go up the staires, (as he made mine Host believe) at this beautifull object, was as nimble as *Mercurie*, and went not up so softly, but came downe as faste; so magneticke was the beauty of this Female. Being come downe the passionate man as one that could not

HONI SOIT QVI MAL Y PENSE

THE LASCIVIOVS FRIER.

NOt farre from the Citie of *Yorke*, there dwelt an honest man, who had a very handsome proper woman to his Wife, and which is strange, she was as honest as fair, as the sequell of the story plainly sheweth.

A certain Priest lighting in the Towne, was going up to his Chamber, saw this honest woman come into the house for a pot of strong beer for her Husband that was newly come from his worke. My man, who was so weary before, as he could scarce go up the staires, (as he made mine Host beleeve) at this beautifull object, was as nimble as *Mercurie*, and went not up so softly, but came downe as faste; so magneticke was the beauty of this Female. Being come downe the passionate man as one that could not

bridle his nature, presently layes her on the lippes, and calles for a quart of wine, and sweares she must needs drinke ere she went; the woman prayes to be excused, she could not tarry, and she was loath to incur her Husbands displeasure for any man; but upon much intreaty, resolving to dye rather than yeeld to any basenesse, said, she would pledge him, on condition he would then let her go: this hypothetical proposition, though it had no sympathy with his desires, yet rather than he would prevent a future happinesse, condiscends (though faintly) and begins thus to her in a full bowle. Fair Mistris, from the bottom of my heart, as one admiring your perfections, I drinke to you. Sir quoth she, (after she had pledged him) you are too deep for me, and therefore least you drowne me, farewell. And so abruptly without further thankes, took her leave. But my Gentleman being well read in the theory of her beauty, could not rest satisfied, till he had enjoyed the practick. And so once more ascends the staires, all male-content, where we will leave him to his imploring of the Pope for his redemption out of that Purgatory. *Sub Galli cantum*, as soon as the day appeared the next morning, up he rises, and calling for pen, inke, and paper, writes thus to his adored Saint, the woman I mean, he dranke with the night before.

The

The Letter and true Copy of it.

FAir Mistris, having but a little tasted of your beauty, as one sicke of a Dropsie, I extremely thirst for more; and therefore tendring mine owne welfare, and presuming of your indulgency, that you will not let me perish for want of drinke, I make bold to request your presence once more. And least you should doubt my payment, I have here inclosed, sent you a small token of my love, which I pray you to accept, and so I rest yours, or not mine owne,

T. C.

This Letter was delivered to the Chamberlain, who in all haste (as he was commanded) gives it the woman, who calling for her Husband shewes it him: and so he read it; when he had done, and had fully understood the contents, applauding his Wife for her constancy, with mutuall consent, returnes him this answer, as written from his Wife.

Her Answer.

SIr, but that the place was neither so convenient, nor the time so opportune for me to have expressed my love to you; truly I could not have smothered the flames of

it as I did; but if you please Sir, to make bold with my house this night, you shall enjoy that which I ever held as dear as my life. And so I rest yours, A. C.

This being come to him, and read, never was poor Mariner in a storme more joyfull when he had got his Ship in a safe Port, than he was of this Letter: and therefore without procrastinating, as soon as ever night was come, he repares to his beloved, whom he findes all alone, and after some few embraces, she conducts him to a chamber. O the raptures that this man was in! *Iason* thought not himselfe more happy in the fruition of *Medea*, than he by enjoying her company.

But *Sodomes* Apples though they appear like gold, when a man would taste of them they vanish into smoake; so it hapned to this gaol-like Priest, for this bitter *Pocanium* marred all the sweetnesse he tasted afore. Before she would seem to grant, she prayed him to resolve her, if the sin were pardonable or no. Tush, quoth he, nothing more venial, fear not sweet heart, I warrant thee. Well, if it be so Sir, goe to bed, and I will come to you. To bed he goes immediately, but before he was scarce warm, in rushes her Husband with two more, well armed with good whips, and so taking him out of the bed, pulling his shirt over his eares, did so whip his posteriours, that my man look'd just like the bloody man in our Mummacks, wounded by the twelve Signes: whilst the Woman jearing him, bid them have a care that he

got not cold, for he was extreme hot. The Prieſt cried out pitifully, but it would not ſerve the turne; for when they had done, they tied him to the bed, and made a Capon of him, cutting out his ſtones, to cool his courage. Were all Romiſh Prieſts ſo handled, they would ſay Marriage were lawfull, and no more abuſe other mens Wives.

A maid making a Roman-Catholique to fall into a River, and to ſcape drowning narrowly.

THere was likewiſe a pretty maid not farre off that place, and much about the ſame time, who being ſolicited to folly by another Catholique (but not a Prieſt) when no anſwer would ſerve the turne, promiſed him fair, and ſaid, ſhe would meet him the next day in a meadow not far from her fathers houſe, and then they would conclude of that which ſhould be wel-liking to them both. The time come, away ſhe got before, and paſſeth over a River which parted the meadow, and then takes off the bridge, and lets it drive with the ſtreame. My Youth comming asked her how ſhe got over, I came in another way ſaid ſhe, but pray do you leap over, for I am in halfe. I, that I will ſweet heart, and over thee too anon, and ſo fetching his run, leap'd into a quagmire up to the middle and more; crying, prithee Love helpe me, but ſhe laughing at him, and telling he was hot of a burning Feaver, left him to get out as he could.

FINIS.

it as I did; but if you please Sir, to make bold with my house this night, you shall enjoy that which I vow dold as dear as my life; And so I rest yours, A. C.

This being come to him, and read, never was poor Mariner in a storme more joyfull when he had got his Ship in a safe Port, than he was of this Letter: and therefore without procrastinating, as soon as ever night was come, he repares to his beloved, whom he findes all alone, and after some few embraces, she conducts him to a chamber. O the raptures that this man was in! *Iason* thought not himselfe more happy in the fruition of *Medea*, than he by enjoying her company.

But *Sodomes* Apples though they appear like gold, when a man would taste of them, they vanish into smoake: so it hapned to this gaol-like Priest, for this bitter *Pecanium* marred all the sweetnesse he tasted afore. Before she would seem to grant, she prayed him to resolve her, if the sin were pardonable or no. Tush, quoth he, nothing more venial, fear not sweet heart, I warrant thee. Well, if it be so Sir, pray to bed, and I will come to you. To bed he goes immediately, but before he was fast asleep, he called her Husband with two more, well armed with good whips, and so taking him out of the bed, pulling his shirt over his eares, did so whip his posteriours, that my man look'd just like the bloody man in our Almanacks, wounded by the twelve Signes; whilest the Woman jearing him, bid them have a care that he

 got

got not cold, for he was extreme hot. The Prieſt cried out pitifully, but it would not ſerve the turne; for when they had done, they tied him to the bed, and made a Capon of him, cutting out his ſtones, to cool his courage. Were all Romiſh Prieſts ſo handled, they would ſay Marriage were lawfull, and no more abuſe other mens Wives.

A maid making a Roman-Catholique to fall into a River, and to ſcape drowning narrowly.

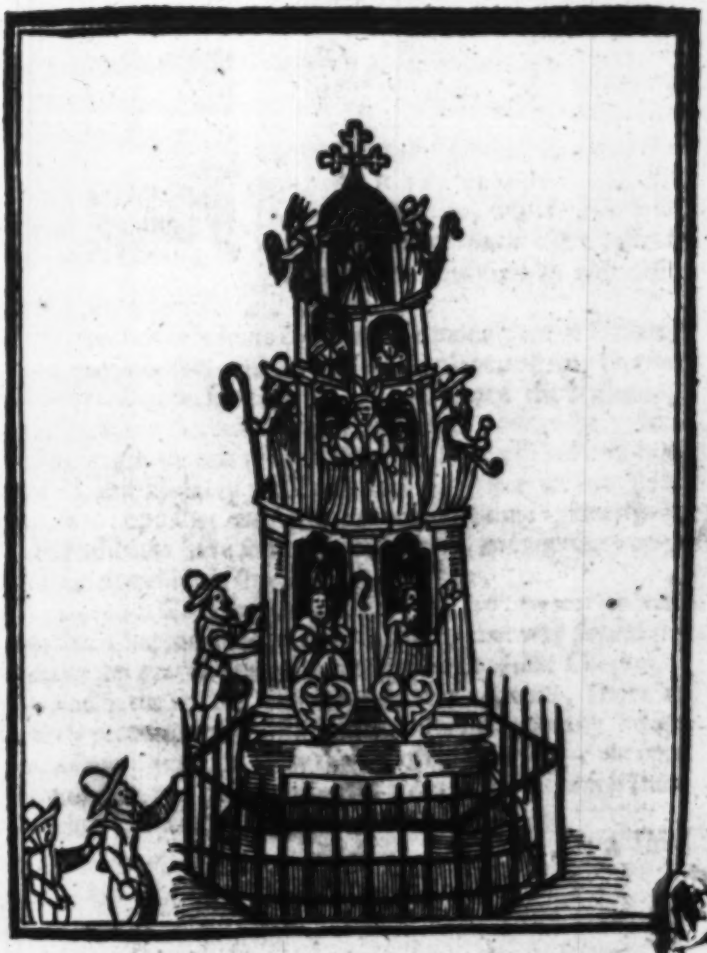
THere was likewiſe a pretty maid not farre off that place, and much about the ſame time, who being ſolicited to folly by another Catholique (but not a Prieſt) when no anſwer would ſerve the turne, promiſed him fair, and ſaid, ſhe would meet him the next day in a meadow not far from her fathers houſe, and then they would conclude of that which ſhould be wel-liking to them both. The time come, away ſhe got before, and paſſeth over a River which parted the meadow, and then takes off the bridge, and lets it drive with the ſtreame. My Youth comming asked her how ſhe got over, I came in another way ſaid ſhe, but pray do you leap over, for I am in halfe. I, that I will ſweet heart, and over thee too anon, and ſo fetching his run, leap'd into a quagmire up to the middle and more; crying, prithee Love helpe me, but ſhe laughing at him, and telling he was hot of a burning Feaver, left him to get out as he could.

FINIS.

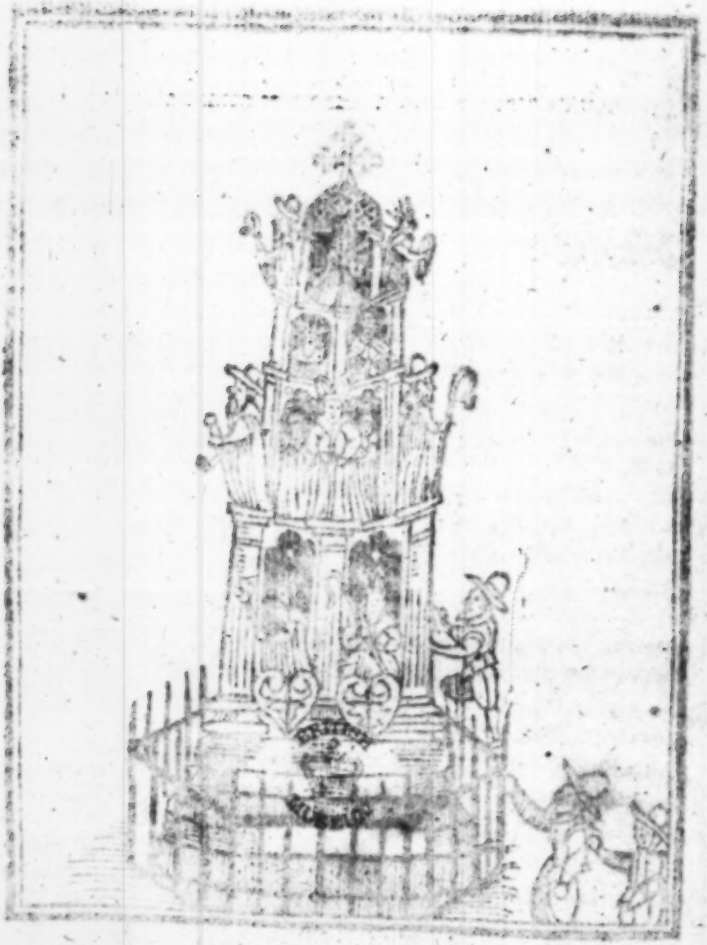
FINIS.

An Answer to the Lamentation of *Cheap-side Crosse*. Together with the Reasons why so many doe desire the downfall of it, and all such Popish Reliques. Also the downfall of Antichrist.

By *Samuel Lovedeay*.



London, Printed for *T. A.*



The Reasons why so many desire the downfall of Cheapside-Crosse, and all such like Popish Reliques.

FOrasmuch as some have undertaken to oppose (by word and deed) such as desired the abolishing of all Images, more especially, that of Cheapside-crosse, shewing that it is an ornament to the City, and of antiquity, which reasons are of no great consequence: We desire to give you some Reasons why wee desire the extirpation of it and all such like.

1. Because it is in its own nature a monument of Idolatry, and may suite wel with an idolatrous place, and may be compared to *Dagon*, spoken of in 1. *Sam.* 5. and the beginning, which when the Arke came nere he fell downe flat. Intimating unto us that wheresoever the Arke of God comes all Idols and idolatry must be done away: now we have great cause to hope that our Arke is comming home againe which the Philistines have so long kept from us, and therefore good reason dumb idols should fall before him.

2. From Gods command in *Exod.* 20. twice repeated in that Chapter, and flatly forbidden, that wee should not make any graven Image in the 23. verse of that Chapter.

And in the 27. of *Deutrinomy* and the 15. verse, There is a curse pronounced against him that should make any Image, and so in *Exod.* 32. How the wrath of God broke out upon for this sin, and how he plagued them in the last verse them of that Chapter.

A Third Reaſon may bee drawn from the men that ſtand for them, upholding of them in their lives and converſations, according to Gods Word, the world ſaith our Saviour loves his owne.

It is prone to our natures to deſire a Viſible God, we cannot endure to ſerve a God inviſible. Therefore we may bee eaſily drawne to Idolatry.

The fourth Reaſon may be drawne from the unſutableneſs of them to this City, a place of ſo much preaching of Gods Word. If *Solomon* deſcribes the attire of an Harlot to bee anſwerable to her perſon, why not the attire of Idolatry to Idolatrous places, and of *Paul* in the 5. to the *Philippians*, Sayed, have not covetouſneſſe nor fornication once named among them as become Saints, then let not the leaſt thought of Popery be ſeene among us as becomes Proteſtants.

The fifth reaſon is drawne from our Nationall Proteſtation, We deſire it may be aboliſhed, otherwiſe we ſhall bee guilty of breaches of Covenant, if we doe not endeavour to ſuppreſſe and alſo to abandon all Popery and Popiſh Innovations.

The ſixt Reaſon may be drawn from the evil conſequence of its ſtill continuing both to our ſelves and others,

Firſt to our ſelves, it will bee ſmoake to our eyes, and thornes in our conſciences, while they remaine amongſt us, it will alſo ſcandalize our pure profeſſion of Religion.

Secondly prejudiciall to others, it wil be an occaſion to keepe them from comming in to looke for Chriſt in an inviſible way ſo long as they ſee him in a viſible, it is credibly reported that ſome have beene ſent to worſhip that Croſſe.

Therefore you that plead for it, your grounds cannot be good, it is a fitter ornament for *Rome* or ſome ſuch place (I meane whilſt the Image and Croſſe remaine on it) then for this City. All which had their aimes and originals from *Rome*, all Croſſings and ſuch like, they may ſtand with a non-Reformid Nation. Yet I do not ſay that it is fit for every one to pull them downe, but them them in authority as thanks be to God the Parliament have took it into conſideration, and commanded that all in Churches ſhould down, and ſo now alſo the reſt, for which happy Parliament let our prayers and praiſes be continued to God alwayes.

Yours. *Samuel Loveday.*

An anſwer to the Lamentation of *Cheap-ſide Croſſe.*

OLd *Iaſpar Croſſe* of late was wrong'd,
As I did heare one ſay,
A baſe affront to him was gi'n
Upon the Kings high way.

For which his friends doe much lament,
They writ a dolefull Theame,
It grieves them much they cannot find
Who did this hurt to him.

They blame the Brownists and ſuch like,
That did him ſo abuſe,
But ſure I think they cannot tell,
However they may muſe.

Yet ſome they free, which I miſtruſt,
To be his mortall foes,
Their names I need not now relate,
You know them by their cloathes.

But chiefely by their linnen ſleeves,
Which thing doth make me muſe,
That they ſhould goe in tyre ſo like
To that which *Gregory* uſe.

But you may know them by their works,
As well as by their cloathes:
If eares they lack you may conclude,
The Biſhop were his foes.

But *Iaſpers* griefe is for his noſe,
His leg and eke his arme:
As for his Eares, he ſayes nothing:
He thinks they had no harme.

But one thing grieves his lovers well,
Which thing I muſt not keep;
The deed was done as they ſuppoſe,
When he was faſt aſleep.

For had he been awake, tis ſure
His ſtrength was not ſo ſmall,
That he ſhould ſuffer ſuch abuſe,
And not for helpe to call.

A Coward ſure he muſt not be,
That is for your diſgrace:
Who are his friends and take his part
Againſt his enemies face.

But pray call back, the perſon that
Did act this Tragedie,
No bloud he ſhed in all he did,
There is no cauſe to flie.

Old *Charing-Croſſe* has loſt its head,
And ſo't may be your feare,
That *Iaſpers* noddle would be gone
But for the watch-mans care.

His caſe is bad, but to conclude,
If *Iaſper* for me ſend,
When he aſſaulted is againe,
No helpe to him Ile lend.

Becauſe of that which here I add,
To aggravate your feares,
Such lamentation was not heard
When Good-men loſt their eares.

The Doctors Iudgement upon his Diſeaſe.

THis aforeſaid *Iaſper* having ſuffered much by loſſe of his Members from his body, your delayes of reliefe have proved very prejudiciall to his health: for being (as I ſuppoſe put into a heat by that ſuddaine incounter, and then being expoſed to the violence of the weather, and a cold piercing into his bodie through the open Pores, and not bleeding cutrandly, I feare it feſters inwardly, whereby many radicall humours are congealed therein, that in reſpect of his age, his diſeaſe (occaſioned by their delayes, and obnoxious) will prove very deſperately uncurable, without one medicine can bee procured to apply to him, and that is a Parliamentarie Playſter, as a preſervative of his life. You doe well to watch with him and pray to him, and comfort him as well as you can. Onely uſe ſuch medicines as may preſerve his preſent life: for as yet the obſtructions cannot be removed: if you pleaſe you may give him a vomit, and applie a playſter to his ſores.

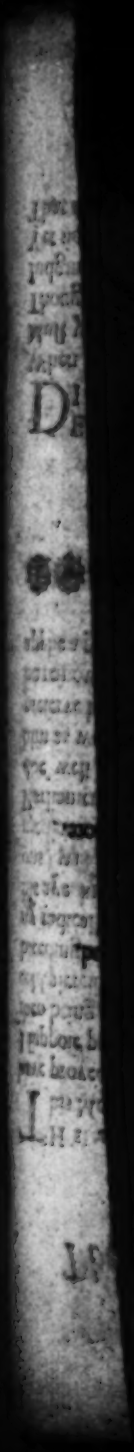
The downfall of Antichriſt.

DEare Chriſtians, unto whom I write theſe lines,
I doubt not much but that theſe are the times,
When Antichriſt, according to the Scripture,
Muſt yield himſelfe to Ieſus Chriſt his Scepture:
Though he long time hath ſate in Regall Throne,
Iudging the earth, as none but him alone.
Yet now he muſt be made to lick the duſt,
That alwayes hath ſo terrifi'd the juſt.

His

His Kingdome now we ſee doth much decline,
The downfall of the Biſhops is a ſigne,
Though they did plot, as they will till they live,
Yet nothing hitherto we ſee doth thrive.
The Lord doth foole them like *Achitophel*,
That never yet theſe men could have their will.
Therefore we now muſt needs confeſſe and ſay,
The Romiſh Kingdome greatly doth decay.
But this you ſay is hard for to believe,
Becauſe in *Ireland* he the Saints doth grieve,
Expoſing them to death and cruell paine,
And they not able for to turne againe;
But there they lye imbrued in their bloud,
Which doth the adverſe part, we know much good.
Yet unto them this eager thirſt of bloud,
Can be a ſigne of but a little good.
It is a ſigne they poyſoned were before,
Which to their hurt doth make them drinke the more.
When they were in their greateſt height of pride,
The Lord from heaven wil their work deride,
And ſtrike them, as he did King *Pharaoh's* hoſt,
That they ſhall goe but ſlow, that now ſo poſt.
The Lord to England has beene good alwayes,
But moſt of all in theſe our latter dayes,
By calling firſt ſo good a Parliament,
Which ſtill the foes ſo much doth circumvent;
The Papiſtes have labourd might and maine
To cut them off but all was but in vaine.
The prayers of the Saints have ſo prevail'd,
That hitherto we ſee they have not quail'd.
Yet let not England think their ſins are leſſe,
Than Irelands ſins, becauſe of their diſtreſſe:
For then the Lord may juſtly make us know,
That we deſerve as much, though he be ſlow.

FINIS.



23

THE ROYAL MESSAGE FROM THE PRINCE OF ORANCE TO THE PEERES AND Commons in England,

To advertise them of some dangerous Plots of forraigne Enemies, undertaken by *Don Keevalo Curú*, and others, to invade this Kingdome.

With his desire, that all the Ports and Cinque Coasts be fortified with strong Armes and Ammunition.

As also how he freely proffer'd himself to resist both them and the Irish rebels.

Printed for *Tho. Powel.* 1641.

ROYAL

MESSAGE

FROM THE PRINCE OF

ORANGE

TO THE STATES AND

[illegible]

A Royall Embaſſage from the Prince of Orange *to the well affected Subiects in* England.

WEE having maturely conſidered of the diſloyal oppoſition, which have been reflected on our Father, the manifold endeavours of your unwearied vigilancie, and the obſtacles that interrupt the ſame, with the multiplicity of diſtractions wherein your Kingdome is dangerouſly involved did forthwith according to our indulgent affection, think it expedient to premoniſh and advertiſe you of the numerous perils which are imminent and impendent over you; it ſtrooke a repercuſsive griefe and carefull ſollicitation into our Princely minde, as ſoone as we had intelligence concerning the ſame; and that their Stratagems might prove abortive, for the prevention thereof wee thought good to ſhew our zealous duty to his Maieſty, our reſpective affection to his Parliament, and the future ſecurity of his Royall Throne and Realme.

And first we predictate unto you the obscurely-hatched conspiracies of the King of Spaine, the object of whose sole intents have principaly aimed at the destructive ruine of your Nation: Wee have had credible intelligence, that hee is suddenly resolved to raise a strong and formidable Navie (scarce inferiour to that almost Invincible Armado) and with a rushing and unexpected throng invade the Land. *Don Pedro* affirmed this to be true, and hath conducted many paper-messengers to Us concerning the absolute asseveration and credible assertion of the same. *Don Pedringano* likewise (my singular and intimate Friend) did certifie the same unto mee: Wherefore we lovingly, yea and obsequiously too, premonish you to be circumspective and cautious: For to our certaine knowledge *Don Krevalo Carus* is in great preparation to raise and augment his Fleet, as appeared by the Notions of our dearest Friends, But besides this trap, there is likewise a dangerous snare distended against your Kingdome, which both doe violently threaten a most precipitious destruction; My intent is not mysterious or enigmaticall, but rather very perspicuous to be interpreted, I mean the Frenchmen, who, like the Egyptian Locusts who are resolved to swarme in the realme suddenly, and so imbrew their inhumane hands in the effusive bloud of the Protestants.

These with the anxiliary assistance of the rebels

bels in *Ireland*, being link confederates, and once conioyned in the cruell concatenation of Tyrannicall conspiracies are able to to precipitate the whole Kingdome at one stroke, if Gods omnipotent hand doe not avert it, and your vigilant endeavours prevent it. *Sed non ea speramus*, wee hope and expect a more happy, favourable, and propitious event: Yet notwithstanding without any lingring procrastination wee humbly beseech for your owne safety particularly, and the Epidemicall security of the whole Kingdome, that you would with Judicious maturity of Counsell seriously consider the perillous precedent premisses, and you may then conclude, that the consequence thereof is very dangerous. Wherefore in this respect our humble our humble advice is that you would be graciously pleased to fortifie all the chief Coasts and Cinque Ports with Military Armes, and strong Ammunition in defence of the Kingdome, for otherwise nothing can be expected but ruinate and precipitate destruction. Likewise, that you would gravely consider and appoint, that the City of London be strongly provided, and the Tower soundly searched, least any intestine plot should be fomented at home. As also, that all Military Ammunition be provided, and it be forthwth ordered, that the Traine Bands should daily waite for prevention of any conspiracie that should ensue. Thus as we have presented our present care and indulgent sollicitation for the safe-

tie and welfare of the Kingdome: so likewise we presume to commend respectively our petitionary desire to your Honours: First, that your Honours would be graciously pleased to condescend to his Maiesties pleasure and Just Command, without repugnance and opposition; for a distracted varience betwixt a King and his Subiects, is the first Ground and *principium* of confusion to a Nation. Therefore we humbly imlore your honours to conioyne with his Maiesty in a reciprocall concord, that the knot of peace and tranquility may be tyed so securely fast, that all the hell-guided Conspiracies of Forraigne Enemies may be annihilated and aboliſhed. That you would likewise endeavour to concatenate the affections of the people to his Majesty, that his Royall Prerogative and Imperiall Throne be not violated, and trampled downe by the malicious aspersions of such as are ill affected and dangerous persons in the Realme. That the divisions and distractions in the Kingdome may be allayed and asswaged, to the comfort of his Maiesty, the honour of his Parliament, and the perpetuall peace and prosperity of the Realme. In the meane time my diurnal prayers assiduous Supplications shall be invocated upon the mighty and Almighty assistance and auxiliation of God that all your deliberations and determining Councels may be directed to the right object, And for my part I will confirme my resolutions, and am fully intended to assist you with my full

power

power and Forces; and I ſhall likewiſe diligently endeavour to repel and deſtroy thoſe forraign Enemies: And for the Iriſh rebels wee ſhall labour to qualifie, and by Gods divine providence aſſiſting us we ſhall crowne *England* with an Olive Branch of Victorious Tranquility in the Kingdome.

His Maieſties Conſent for the Princeſſe *Maries* going to HOLLAND.

And her Maieſtie to accompany her thither.

HIs maieſtie being very much preſſed by the States Ambaſſador to ſend the Princeſſe his Daughter im mediately into *Holland*: And being likewiſe earneſtly deſired by his royall Conſort the Queene, to give her majeſtie leave to accompany her Daughter thither; hath thought fit to conſent to both deſires, and to make this his Maieſties reſolution known to his parliament.

FINIS.

BRITISH MUSEUM

24

THE MVTVALL IOYES OF THE KING, PARliament, and Subjects.

Wherein is contained the removall of their grievances, according to their petitions in that behalfe: The Parliaments gratuity to the Commons for their indulgent care of the Kingdome.

As also the resolution of the House of Commons assembled in Parliament, concerning Bishops, and repulsing of innovations by them reduced into the Church.

With a true relation of a sudden mutiny arising amongst the rebels in Ireland, at *Bravers* in the County of Munster, wherein Serjeant Major *Oneale* was sore hurt, Captaine *Sartwel*, Captaine *King*, and Capt. *Carly*, with divers Officers, and 300. men slaine.

K.

Written and avowed by *Richard Newrobe*, *Clerie*.

LONDON,
Printed for *John Howell*.
1642.

THE

MUTUAL LOVE

OF THE KING, PAR-

liament, and Subjects.

The mutuall joyes of the King, Parliament, and Subjects.

THe sadnesse and disasterousnesse of the times, the continuall harsh tone of invective persons, and the present distresses of all men, have a long time looked for, hoped and expected a removall of these our grievances, being often begunne, but more often hindred, there never springing one good and profitable herbe in this garden of England, but there as suddenly arises many twining weeds to choake it; sith that our disconsolate cares have beene so invoked to provide for resistance of these evils, how welcome and acceptable would the newes of a remedy be, the City that hath so long beene troubled, frighted, and perturbed with civill commotions, and inexpressible dangers, how would it shew forth the garlands of good will, the plumes of peace, and ensigne of loyalty upon so happy an alteration? How would the Protestant rejoyce, and bee as it were involved in gladnesse, to see the Papists and their schismaticall

A

call adherents either converted or ashamed, when as Church government might bee respected, and God praised, for love, and not for feare. Such is the newes I now relate, so happy, as it goes beyond expression to nominate it, and as reall as it seemes happy. Long have these our griefes beene multiplyed by his Majesties disagreeing with the Parliament by the perswasions of some who were but seeming welwishers to the State: to change these occasions of sorrow into a happy estate, his Majesty hath been since graciously pleased to unite himselfe with them for the setling of a perfect peace, expressing himselfe as followeth.

That whereas the perturbance of the times had proved grievous and burdensome unto him, in respect of the quotidiall commotions arising through his non-residence with them at London, his Majesty was resolved for a speedy returne: as also that his hopes of and concerning the gracious message sent the twentieth of January last past, should have produced some such effect, as by offering what was fit on their parts to doe, as also for his Majesty to grant, might beget a mutuall confidence in each other, his Majesty therefore desired that these his good hopes might not be frustrated, and so his endeavours prove to no purpose, but rather that they would with sedulous diligence labour to strengthen and corroborate, then any way to debilitate or weaken the same reciprocall conjunction or mutuall laborious cooperation. And for as much as this his Majesties Kingdome of England was very much distressed, and in continuall feare, in respect

that

that the Ports and chiefe fortreſſes towards the ſea coaſts were unfortified, and ſo not able to make reſiſtance againſt any invaſion, they having manifeſted as much unto his Majeſty, hee deſired that they would ſpeedily ſet about and expeditiouſly contrive a remedy, and he in that as in all other reaſonable motions (as far as it might ſtand with his honour) would immutually joine in aſſiſtance towards the rectifying of the ſame.

As for the Petitions of ſeverall Counties delivered to the Parliament for the reliefe of theſe and other ſuch like grievances of this Kingdome, moſt eſpecially concerning the grounds of Proteſtant Religion which hath been abuſed and little let by ſince the Biſhops introducing and bringing in of Papiſticall ceremonies, which ſticks much in the conſciences of many, nay all true Proteſtants, his Majeſty was graciouſly pleaſed to deſire and importune a reformation of the ſame, thereby to gain his ſubjects love, and procure the perpetuall peace of his Kingdome.

It was therefore ordered by the Houſe of Commons as concerning *Wren* and the other Biſhops whom they had ſearched and found deep delinquents in and againſt the benefit of the State, that ſeeing they were found guilty, and the matter of ſo high conſequence (concerning their cenſure) they being the Metropolitans of the Church, and principall Clergy of the Kingdome, that they ſhould be delivered over to the upper Houſe to receive ſentence from them as concerning their miſdemeanours, whereupon they reſolved a ſpeedy

conclusion; the Parliament highly applauding and commending the Communalty of the severall Counties petitioning them unto for their indulgent care for the preservation and safety of his Majesties Royall person, Realmes and Parliamentary proceedings, who with the fervency of zeale, and affection regreeted them with all humility, giving them most humble thankes for their obsequious care of such as they were, who accounted themselves but as their vassalls that were ready to spend both life, limbe, estate, liberty, and what not to shew their respectfull obeisance to such an honourable Assembly.

A true Relation of a suddaine muteny arising amongst the rebells in Ireland at Bravers within the Province of Munster, wherein Sergeant Major Oneale *was sore hurt, Captaine* Redmond Sartwell, *Captain* Thurlough King, *Captain* Carley, *with divers Officers, and 300. souldiers slaine.*

As also their flight from thence upon the comming of Captaine Pollard *and some Scotch regements against them, with the losse of the Towne; and all their ammunition to our English forces.*

VPon the first of February *Anno Dom.* 2642. the Rebells having lately apprehended som eighteene Protestants in the towne of Oggersney in the County of Munster carried them before the Lord *Corton* who was chosen Lieutenant Generall of their

their horſe to be examined as concerning their Religion, which they boldly averred to be the Proteſtant faith, in which they reſolved to live and dye, whereupon they were forthwith committed to priſon, where they lay in a dungeon, enduring great miſery through the abuſe of the ſouldiery that delighted in nothing more then in tormenting them; the principall of all theſe Proteſtants was Sir *Edward Pellam* who had a ſonne in law (being a recuſant) eldeſt Captaine of a horſe troope in the regiment belonging to the Lord *Antrim*, who very earneſtly deſired of the Lord *Corton*, *Oneile*, and the reſidue of the counceſll of warre, ſitting about that occaſion that he might ſtand as baile for his fathers appearance, moving it with ſuch zeale and earneſt affection towards his father, that he had almoſt obtained his requeſt, untill that one *Dennis Carley* Sergeant Major to the ſaid regiment and Captaine *Carley* his nephew, with divers other enemies to the Proteſtants, perſwaded the contrary, alledging that being an enemy to their Religion and preſent proceeding, it might be a meanes to his eſcape, and the other his ſonne who pleaded for him likewiſe, who ſhewed very little affection to the Church of Rome to plead ſo much for a hereticke, though he had beene his owne father, therefore they deſired that he might likewiſe be examined unleſſe he might be one of their confederacy, which they did, but nothing being found wherein that to condemne him, nevertheleſſe he was ſentenced to be committed to cloſe priſon, which the ſouldiers underſtanding of whom hee was very much

much beloved, and considering the injustice of the cause came with one consent upon the councell of warre, and *per fas aut nefas* delivered him, withall falling into such an abrupt mutiny, being instigated and egged forward by Captaine *Bolte*, whom they had freed, who was eager of revenge on his enemies, that they desperately hurt *Oneale*, slew both the *Carleyes*, Captaine *Sartwel* and Captaine *King* their companions, & three hundred souldiers: hee in the meane time getting through the presse, gave intelligence to Captaine *Pollard* commanding a company of Scots, who with others came to the towne, upon the intelligence of whose approach the Rebells fled, notwithstanding they spared not to vent their spleene upon the poore Protestants, whom they massacred and cut all to peeces, leaving in the towne through haste and feare of being overtaken the most part of their armes, three small field peeces with their carriages, ten wagons with ammunition, as also the traice horses to draw them, which proved the spoile to the Scotch Protestants.

FINIS.

V

S

A

25.

THE VINDICATION OF THE SEPERATE BRETHREN OF THE SPIRIT,

Againſt a Libell, Called

The Reſolution of the ROVND-HEADS.

And againſt all Slanderous Pamphlets, ſince the time that *Symon Magus* tempted *Symon* the *Cobler*.

Publiſhed by *H. Drewry*.

LONDON,
Printed 1643

THE VINDICATION OF THE SEPERATE BRETHREN OF THE SPIRIT,

Against a Libell,

Called

The Resolution of the

ROVND-HEADS.

And against all Slanderous Pamphlets, since the time that *Symon Magus* tempted *Symon the Cobler*.

Published by *H. Drewry*.

LONDON,
Printed 1645

FIrſt whereas that Libell begins with our head, wee therefore pronounce it a Capitall Libell.

It then butts at our hornes which in deſpite of that Libell ſhall ſhoot out to a greater length, and be more viſible then they were; there being no contradicting ſince Doctors Commons ſuffred an Eclipſe.

As for the Cavaliers, our black and blew Armes and Sides doe confeſſe that deere truth, and we onely ſay they are a Company of Abſoloms, and wee hope to ſee them hang'd in their long Locks for that affront.

To the ſhutting up our Shoppes, we anſwer, that even as when the Sky falls you may catch Larkes, juſt ſo when Biſhops goe downe we may ſet up againe.

As for the Whitebroaches, &c. they are dimes the Libeller would lick his lips at, and we ſay, that at one of thoſe Feaſts we edifie ſo much, and grow ſo ſtrong, that the Devill himſelfe cannot tame us.

To that point, where he ſaith that wee hold to maintaine Biſhops, Order, learning and Unity, in the Church, Univerſityes and Common-Wealth,

is

is Prophanenesse, superstition, and plaine Popery. Though it be put upon us as a jeere, yet this wee confesse it; First, to maintain Order is prophanesse; for if there were no Order (as it is amongst us) there could be no transgression of the Order, and consequently no prophanesse. Secondly, Learning is superstition, for thereby Schollersare so furnisht with suffient arguments against us, that they dare stand stiffe upon their owne knowledge and as it were overtopps us. Lastly peace and Vnion is *Popery*, for what doe the Papists more boast of then their Vniformity. That we may not therefore be like them, we entend as long as we may have any Countenance, to set all the Kingdome together by the ears, whereby we in time shall become as famous for our seperations as they, for their Vniformity.

As for the Tearmes of *Roundheads and prickeares*, we say it is a seemly sight, and if our example could but beget that fashion, amongst the Courtiers, they would look just like so many *Shadrach*, *Meshach*, and *Abednegoes*, in the Kings House, to the amazement nay affrightment of all forraign nations that should behold them, which some of them may easily doe, without the helpe of a Barber, tis but even pulling off a Cap of haire, and the thing is done if not ever done.

Then for our Lecturers of both Sexes, I pray you who is it but they that beget Children Dayly and Hourly in our Churches? The men haild out of the world, and the women pull them in by the shirts of the flesh, and in short time draw them emptie of Carnall things, abating much of their fleshly lust,

leaving

leaving them onely to the comfort of a creastfalne Spirit which wee call Repentance, and after that brunts over they quickly learne the Mistery of conventicle, break-fasts which surely proveth Cordiall and Restorative; enabling them to goe through with the worke they take in hand Cheerefully and powerfully.

Concerning the Community betwixt the Brethren and the Sisters, surely surely no flesh is able to resist the sweet alurement of a zealous sleire when she heares a notable piece of stuffe from the impudent Lecturer, or of a goodly Sky-coloured gleg upwards, upon the pricking of her conscience, and the Deepe-sigh of two minuits long presently after it, for these causes we wonder that the yong Gentlemen of the Inns of Court do not convert, verily the provocatives thereunto are plump, and smooth, and yet rough enough in some places, (but those are Common places, and therefore not worth mentioning) They are no *Iesebels* paynted or brayded, but rather faithfull *Rahabs*, penitent Harlots. Another inducement to the Gentlemen might be good Husbandry, for questionlesse, the Commons are larger, and the payment lesser. Besides, they reach the Tone of the Nose an Artificiall way, as wel as the Sisters of Saint *Giles* in ruefull earnest, and we hope this will be considered.

Touching the Woods and Sawpits, they were places frequented onely in those times, when Learning played the Tyrant, by Commission, since which extirpation; every of our own houses are Synagogues for that purpose. And for the putting our lights, some reasons may be shewed, and some not; one cause thereof

thereof may be, for that in our Prayers we should see each others yawning, gaping and staring upward, the divine rapture would be converted to a lowd laughter at one anothers ill favoured faces, and we so prevented of that fruit, which from the exercise will otherwise arise: as for other reasons they are not to be discovered to any reprobate, whose haire is longer then his eares.

Then the Lybel wrings us by the Nose, the Nose is to be considered as part of the Face, and is the instrument of one Sence (then 'tis well you'l say we have some sence) but you shall finde we make better use of it then you expect, for even as the Apostles did speak with Tongues, so verily do we speake with Noses, yea, with fiery Noses, which do guide a Musicall and Tintinable rellish to our Language; like the hum of a Bel, or the drove of a Bagpipe; but (as the Song hath it) let *Symons* Beard alone, so let *Peters* Nose alone.

For the Ruffe, the Dublet, and the Breeches, they have their significations; the Ruffe shewes how terrible we are in our Choller, the Doublet is the Emblem of the Stomacke which is spacious, and the shortnesse of the Breeches, conduceth to the length of the Leg, and therefore demonstrates our adversitie to the Character of the Duck, O Ducks, plaguie Creatures.

As for our Faith, Charity and good Works, we linke them thus together: our Religion is built on Faith only, and great need there is it should be strong, in respect the other Graces and Symptomes of heavenly mindednesse are seldome apparant in us, nor need they be so, For Faith applyeth it selfe to things

not

not seen, our Charity and good Works were never seen nor ever shall be, for that is the common way of Salvation, and dissonant from the rules of singularity; but ours prescribeth a new way to be saved by stratagem.

The length of the Prayer is a qualification in the Lungs, the toutologie thereof a Vertigo in the Braine, and the earnestnesse of the same, a habit got by practise, which seemeth to straine the interiours of the whole man, with a kind of Divine Witchcraft, even ravisheth the Soules of the tender Sisters, and filleth them with a fervent desire to experience the strength of those able bodies that retain such powerfull graces.

As for the Robes, Gestures, and Utensils Ecclesiastick, what is a Canonical cote, but a woollen Smock; or a Surplesse, but an over-wide Linnen Smock, and is a habite quite contrary to a plaine Text, that men should not put on Womens Apparell, what are the ornaments of the Altar, but Images of Gold and Silver in the forme of Candlesticks and Embossed Books, and the Cringes and Bowings, but Sacrifices of dexterous hamstrings thereunto.

As for the Synod of *Moorefields* and *Pimlico*, wee doubt not but the Canons there devised, will hould good with as much successe as those last enacted a *Paules*, especially for that the Agent of them are now, &c.

Now truely and verily for the Resolution and the Reformation, it could not have been mended, though the Ironmonger *Lanrast* of our Family had drawn it; but onely the rascally Libeller put it in jearing Termes; but that may be requited when we meet him in Cheapside.

Now for an Addition of better Arguments for the maintenance of this Religion, take these few; It is confirmed

confirmed by the lamentable death of a godly Knight, the Proto-Martyr of the Spiritual cause, who because he is dead, our Secretary (being principall Counsell in this Vindication) thinks it good manners to let him rest in peace; but in his life time *Rom. Ally* knew him well.

Rome is the Beast with ten Hornes, we having but two Hornes, are therefore no Roman Beasts; those Horns were empaled with Crownes, which our horns rather push against. A glorious Whore did ride on that Beast: but we are Beasts our selves, and rule the Whore.

The *Jesuits* are the onely Roman Puritans, that our singularities ought to take the right hand of theirs: they are the Brothers of Jesus the Surname, but we are the Brothers of Christ the proper name, which alwaies preserves the eminence of the Pedigree in every great Family.

That this Religion is meerly of the Spirit, what do you say to many of us, that can reade as perfectly at the wrong end of the Book, as at the right end, or to a Brown-Baker that will take a Sermon *Verbatim* in Characters (which you would take for Conjuring formes, they look so ghastly) and yet could never reade a Letter of the Book, or to another, that never read his Accidence, and hateth Latine, yet derives Hebrew roots with facility; if these be not peculiar and simple gifts of the Spirit, then we have no good Spirit in us, and the Resolution is an honest Libel.

FINIS.

26.

A TRUE RELATION OF EVERY REMARKABLE CIRCUMSTANCE IN RELIEVING OF TREDAGH,

By Captaine *Thomas Steutevile.*

Also the Copy of Sir *Phelome Oneal's* Commission, for the establishing of Colonell *Richard Plunket* Lievetenant Generall of *Lempster*, and *Ulster*.

Together, with the distresse of the whole Kingdome, and other passages of note.

Printed by *J. R.* for *C. M.* 1642.

A true Relation of thoſe paſſages which happened unto Captain *Thomas Stutevile*, unto the Town of *Droghedagh*, elſe *Tredagh*; from the ninth of *January*, unto *Wedneſday*, the 19th day of the ſame; together with his releeving the Town.

ON Sunday, Captain *Stutevile* late in the night ſet ſaile, having with him the *Swan*, two Friggots, one Gubard, and two long Boats. And going along the Coaſts, the Captain ſent out of the *Swan* ſome Muſqueteers to the Sherries, where he found the enemy fled, but had left behinde them much goods, which being all taken aboord by them, they ſet the Town on fire; and with it got above 500 l. worth of Corn. Then returning unto their Ship on Tueſday, they came ſafe to the Bar of *Droghedah*, where Captain *Stutevile* with his five ſmall Veſſels loaden with victualls and Ammunition put over, and went up the River not without much danger; the Rebells having made a kinde of a Block-houſe upon the entrance into the River, whereon they had planted two Peeces of Ordnance, and all along in Trenches within both ſides of the River were placed Muſqueteers; and he being not able to paſſe, but continually within Muſquet-ſhot of either, for two myles together, his Ordnance but ſeldome availing him any thing (by reaſon of the heigth of the ſhore above him) yet (God be thanked) he got safe within the

Town with his Veſſels, without the loſſe of a man (he having with him 124 Muſqueteers, beſides Ship-men.) But to expreſſe the joy of the Souldiers in the Town, requires a quicker Genius than mine own, or at leaſt one that had felt their wants. The Rebells ſuppoſing that there would be ſuch joy, and that by reaſon of the Souldiers now having ſtore of victualls, they would altogether drown themſelves in ſecurity, (as it is thought) dealt under hand with ſome Centeries that were on the Walls, and brake in at a place where there had been a Shallop-Port, ſo that two might come with ſtooping low, on a breaſt; in at which, 'tis certain 500 got, and marched a great way into the Towne; untill at laſt one of their chiefe Captains was perceived by a common Souldier of ours, to turn a Peece of Ordnance that ſtood upon the bridge, towards the Town.

The Souldiers ſeeing this, ſhot, and kill'd the Captain, and gave the Allarum. Whereupon our Souldiers gathered ſo faſt, that they wholly diſcovered the Rebells, and had the killing of 160 of them, and took priſoners 40: ſome eſcaped through the place they came in at, and others over the Wall, yet many brake their necks at that ſport; ſome one hundred is thought to be yet in Town, hidden in Papiſts houſes, and is confeſſed by ſome of the Houſholders that were found faulty that way; that it was intended by the Townſmen to have cut the throats of all the Officers that lay in their houſes, upon this aſſault. But (God be thanked) in all this we loſt not one man. And on Thurſday, Captain *Stentevile* ſet forth out of the Town, and came with leſſe danger than before to the Bar, where he was on ground, and was forced to ſtay for want of water; for the Tyde being ſpent, he lay in a manner dry, the reſt of the Shipping forſaking him; whereupon the enemies came down thinking to have taken him and his Ship: but he layd about him ſo well, that he killed 20 of them; yet they not contented with this (but like deſperate villains) got underneath the ſtern of the Ship ſome 30 of them, where he could do them little hurt; and there they be-laboured themſelves with

with a Pick-axe and a crow of Iron, and brake the Ship almoſt through; wherupon he threw ſome 6 Granadoes amongſt them, and they finding themſelves fewer by ſix, by reaſon of them, and many of themſelves to want plaſters about the thighes and ſhins; and the ſeventh caſt, thought their heels their beſt ſafegard, leaving behinde them ſome pikes and ſwords, one Target, Pick-axe, and a crow of iron. Then he finding himſelfe quit of them, the next Tyde hoiſted up ſayls, and came in this day ſafe into our Town of *Dublin*; but we cannot hear any certainty of the other Veſſells that forſooke him, only we fear that by reaſon of the winds, they were driven Norrherly.

THE
Copy of Sir *Phelome O-Neal*, K^t, his Commiſſion for eſtabliſhing Colonell *Richard Pluncket* his Lievtenant Generall of *Lempſter* and *Ulſter*.

To the Right Honorable, our friend and kinſman, Colonell Richard Pluncket, *Lievtenant Generall* of Lempſter.

WHereas we have hitherto ſuſtained ſeverall inconveniences, in regard of the great want of able *Commanders*, concerning the Forces in the *Northern parts* of this Kingdom; For the ſpeedy prevention whereof, *We Sir Phelome O-Neal, Knight, Elect Generall* of the two Provinces of *Lempſter* and *Ulſter*; by the free will and conſent of the Right Honorable, *Lords, Knights, and Commons* there, Are out of our pious care for the ſafety of the ſaid parts, moved to nominate and appoint One whoſe Birth and Honors, together with his Wiſedome, Proweſſe, and Magnanimity, may animate, adviſe, and diſcipline our Army within the ſaid parts, as well to a due obedience, as unto fight, in a time of Warre. In *tender* conſideration whereof, we the ſaid *Phelome O-Neal*, Knight, *Generall* of the ſaid Forces, and Commander in Chief, Have thought fitting, and moſt expedient, for the ſpeedy advancement

ment of the holy *Romane Catholike Religion*, together with the great contentment, ſatisfaction, and welfare which ſhall therein enſue unto our Soveraign Lord, the Kings moſt Excellent Matie, Have Nominated, Ordained, and Conſtituted, and by Theſe our letters do Nominate, Ordain, and Conſtitute our truſty and well affected kinſman and friend, *Colonell Richard Plunckett*, to be our *Lieutenant Generall*, and next in Commiſſion unto us, over the ſaid *Catholike Army* within the Province of *Lempſter* and *Ulſter*: Under whoſe Conduct and Command, we do hereby ſtraitly charge and require all manner of perſons within the ſaid bounds and limits of *Lempſter*, to yeeld their ready ſervice and obedience whatſoever. And furthermore it is our ſaid will and pleaſure, That it ſhould be lawfull unto him our *Lieutenant Generall Plunckett*, to perform and do whatſoever in his wiſedome and prudence ſhall be requiſite, unto the expediting of theſe our Affairs. We the ſaid Sir *Phelome O-Neal* ratifying, confirming and allowing the ſame, as our own proper Act and Deed; whereunto we have ſet our Hand and Seal, day of 1642.

By this may be ſeen the inſolency and falſe pretence of the Popiſh Rebels.

Sir,

Sir,

SInce the relieving of Tredagh, *the Rebells have drawn their greateſt Forces thither, hoping to make that their purchaſe, which hath been, of late, ſo fatall to them.*

Two Ieſuites are at this inſtant brought from Yonghall; *they came from* Spain *in Engliſh Bottomes, with ten Barrells of Powder, and Letters full of knavery, with a falſe ſuperſcription, to* R. B. *Earl of* Cork.

Our Souldiers are in a great want of Money; they begin to play mad pranks. For us in Town here, we are like to be in great diſtreſſe, if Men, Money, Victualls, and Proviſion come not ſpeedily, indeed with farre more ſpeed than hitherto they have done. The promiſes we have had, and the ſtay there hath been in the performance thereof, doubtleſſe much animates the Rebells in their maſſacres and daily cruelties. Beſides, it makes us fear the whole Kingdom, which by a reaſonable ſupply of Men, Monies, and other neceſſaries, would be able (which otherwiſe will be ſuddenly put to a very neer extremity) to encounter their greateſt oppoſition. And ſo looking (even with the firſt Windes) for a conſiderable relief, till the next opportunity. Farewell.

Dublin, Jan. 24.

FINIS.

H

Q

27

THE TWO PETITIONS

Of the County of WARWICK and COVENTRY, as they were preſented to both Houſes, by *Knights, Eſquires, Gentlemen* and *Freeholders*, in the behalfe of themſelves and many others of the ſaid County, being the true Copy as it was preſented to the Houſes of Parliament, *February* 12 1641.

Printed at London, and are to be ſold in. *Smithfield*

To the Honorable the *Knights, Citizens* and *Burgesses* of the House of

COMMONS,

Assembled in PARLIAMENT.

The humble Petition of the Inhabitants of the County of WARWICK *here present.*

Sheweth,

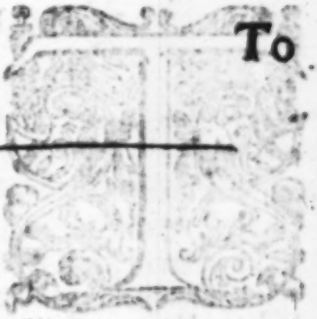
THat the *Petitioners* leaving their Countrey and Families with heavy hearts, as well in regard of *Popish Recusants*, wherewith their County swarmes, and of whose rising they are in continuall feares; and comming up to present to this Honorable House, in the name of themselves, and of many thousands others of the Inhabitants of the said County, the *Petitions* hereunto annexed with their names subscribed, and now meeting with the joyfull tydings of the Concurrence of the Honorable House of PEERS, in passing sundry Bils of great importance; With which most happy news, your *Petitioners* found the Countreyes as they passed,

ſo affected, that there ſeemed to be a new life put into them, and their hopes hereby raiſed to an high pitch of confident aſſurance that they ſhould ſhortly ſee moſt glorious and happy times: taking this correſpondency of your Lordſhips with this Honorable Houſe in thoſe Acts, as a pledge and earneſt of their free and ready conjoyning with you for the future, for advancing the publique good: Your *Petitioners* cannot expreſſe the joy they conceived upon certaine notice of ſo ſweet an harmony, and did greatly long to caſt themſelves at your feet, with moſt thankefull acknowledgement: Firſt, to Almighty God, who hath thus begun to work for you and by you for your *Petitioners*. And next to you (as in other things, ſo in ſpeciall for acquainting them by your Remonſtrance, of their ſad condition, and cure thereof) And for all the unwearied paines you have taken for their good, and the undaunted courage you have ſhewed amidſt all the perils which Satan, the enemy of peace, and author of confuſion hath raiſed up to diſcourage you, and ruine both Church and Common-wealth. And the *Petitioners* do moſt humbly beſeech you, not to faint in your great worke of Reformation, whereof you have already laid a good foundation. But that whatſoever perſons or things, Your Wiſdomes finds to croſſe your indeavours, you will be a meanes to His moſt excellent Majeſty, and the Houſe of Peeres, to aſſiſt you in removall of them: Eſpecially wee pray that Popiſh Lords may Vote no longer, Papiſts be fully diſarmed, and more than ordinary care taken to diſcover them, evill Counſellors, Magiſtrates and Officers removed, idle and ſcandalous Miniſters (the ſhame of this Church) put out, godly able, painfull preaching Miniſters placed in their roomes, with plentifull maintenance for their incouragment, the abbominable Idoll of the Maſſe, and all reliques of ſuperſtition rooted out, the Kingdome of Ieſus Chriſt advanced

in.

in the power and purity of ſacred Ordinances, Parliament-priviledges cleared and vindicated, and life ſpeedily given by His moſt ſacred Majeſty, to the Bils paſſed in both Houſes, and that a ſpeedy and powerful relief be diſpatcht for *Ireland*, where our Proteſtant brethren and Religion are moſt cruelly perſecuted: And the *Petitioners* according to their duty and Proteſtation do ingage their eſtates and lives, for the defence of his Majeſty, the Rights and Priviledges of Parliament, and of Your Perſons, Orders and Ordinances, tending to the glory of God, and the common good, againſt whatſoever power ſhall be employed by Satan or his inſtruments, to ſtop or diſturbe Your glorious proceedings.

And your Petitioners ſhall dayly pray, &c.



To the Right Honourable the Houſe of

PEERES,

Aſſembled in PARLIAMENT.

The humble Petition of the Inhabitants of the County of Warwick, *and City of* Coventry, *here preſent, in the behalfe of themſelves and many others of the ſaid County.*

Sheweth,

THat the Petitioners doe to their unſpeakable comfort, underſtand that bleſſed correſpondency and concurrence, which this Honourable Houſe doth hold with the worthy Houſe of Commons; As by many other Acts heretofore paſſed in this preſent *Parliament*, ſo of late, by paſſing the Bill to take away Biſhops Votes, and diſabling them from Temporall imployments, and for ſetting the Kingdome in a defenſive poſture and for the ſpeedy reliefe of bleeding *Ireland*, for all which your

your *Petitioners*, do in the first place humbly praise Almighty God, and next with all thankefulnesse, acknowledge the wisdome, care, and piety of your Lordships, not doubting but that God who hath moved your Noble hearts to concur e thus far in joyning your Votes with that Honourable House in these necessary works, will still unite you more and more. All which move your *Petitioners* in token of their thankefulnesse, to engage themselves, their estates and lives to serve and honour, his most Sacred Majesty, and your Lordships thus united: And further with all humble boldnesse to pray that this Honourable House, would be pleased to go on in reforming the Church thorowly, freeing it, as from all superstitious Innovations, introduced by the Prelates; so also from whatsoever is offensive and not necessary; and from all scandalous Ministers: that speciall care be taken for purging and reforming the Universities, and that a Conscionable preaching Ministery may be provided, and liberally maintained throughout the whole Kingdome, which your most noble Ancestors procured to their eternall honour, and left as a legacy to Posterity. That the abominable Idoll of the Masse may be no more tollerated, Delinquents brought to triall, and condigne punishment; *Parliament* priviledges vindicated, evill Counsellors removed, *Papists* disarmed, and Popish Lords disabled from voting, all Papists of ranke and quality so ordered, as the Kingdome may feare no danger by them. That a magazine may be appointed in every County for its defence, and the aide for *Ireland* dispatched, where not so much the lives of Protestants, as the life of our Protestant Religion is in most desperate perill, and faithfull men imployed in that service, and all this as speedily as the state of the things themselves will permit, least the wrath of God break out against this Iland also, and there be no remedy.

And your Petitioners shall daily pray, &c.

THeſe Petitions were preſented to the Houſes, by many hundreds of the Gentry and Freeholders, of the beſt ranke, who came into London *the* 11. *day of* February, *riding orderly, all well mounted, two in a ranke, through the City to the Old exchange, and the next day met altogether at Merchant-Taylers Hall, and thence went on foote two in a ranke to* Weſtminſter; *where the ſaid Petitions were moſt thankefully accepted by both Houſes, and the Petitioners were ſent away glad and merry in heart, for the gracious anſwer which they received, that their requeſt ſhould be taken into ſpeedy conſideration, and their deſires fulfilled.*

Not unto us O Lord, not unto us, but unto thy name give glory.

28

CONCERNING THE NEVV CHVRCH DISCIPLINE.

AN EXCELLENT LETTER

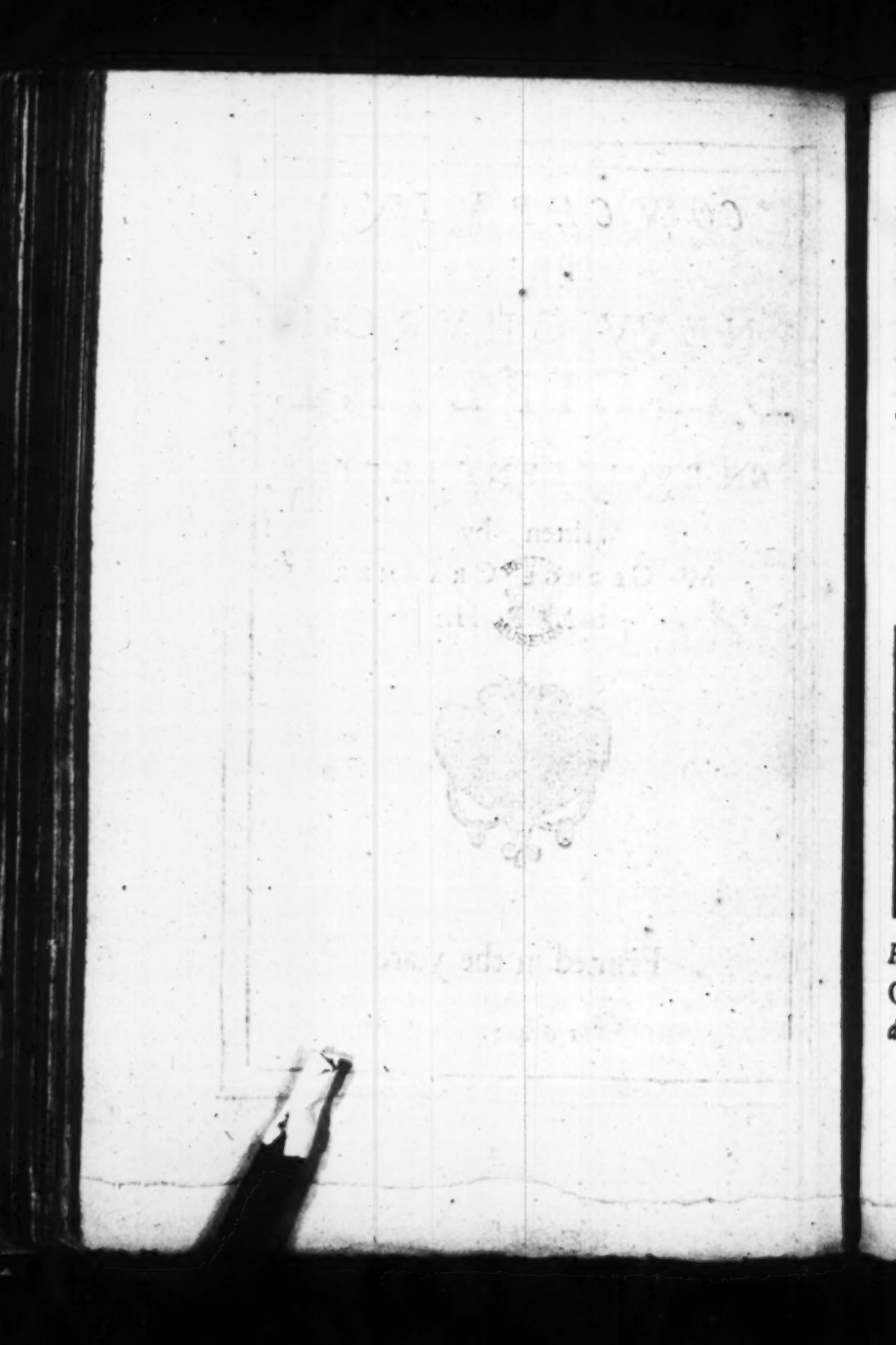
Written by

Mr GEORGE CRANMER

to Mr R. H.

Printed in the yeare

1642.



THE WORDS OF THE learned Mr CAMBDEN in his Annals of Queene ELIZABETH Anno 42. concerning this Author Mr *G. Cranmer.*

THis Cranmer (*whose christen name was* George) *was a Gentleman of singular hopes, the eldest sonne of* Thomas Cranmer, *sonne of* Edmund Cranmer *the Arch-bishops brother. He spent a good part of his youth, in* Corpus Christi Colledge *in* Oxford, *where he proceeded and continued Master of Arts of sixe yeares*

ſtanding before he removed: and then betook himſelfe to Secretary Daviſon. *After whoſe fall, he went in place of Secretary with Sir* Henry Killegrew *in his Embaſſage into* France. *And after his death, he accompanied that worthy and learned Gentleman Sir* Edwin Sands, *in his travels into* France, Germany, Italy *and other parts, by the ſpace of three yeares. And after his returne, was ſought after by the moſt Noble Lord* Mountjoy, *with whom he went into* Ireland, *where he remained, untill his unfortunate death (in a Battell againſt the Rebells neare* Carlingford) *cut off the great hopes conceived of him.*

BRITISH MUSEUM

CONCERNING the new Church *Government.*

WHat poſterity is likely to judge of theſe matters concerning Church-diſcipline, wee may the better conjecture, if wee call to mind what our own age, within few yeares, upon better experience hath already judged concerning the ſame. It may be remembred that at firſt, the greateſt part of the learned in the land were either eagerly affected, or favourably inclined that way. The Bookes then written for the moſt part ſavoured of the diſciplinary ſtile: it ſounded every where in pulpits, and in the common phraſe of mens ſpeech: the contrary part began to feare they had taken a wrong courſe,

many which impugned the diſcipline, yet ſo impugned it, not as not being the better forme of government, but as not ſo convenient for our State, in regard of dangerous innovations thereby likely to grow. One man alone there was, to ſpeake of, (whom let no ſuſpition of flattery deprive of his deſerved commendation;) Who, in the diffidence of the one part, and courage of the other, ſtood in the gap, and gave others reſpite to prepare themſelves to their defence; which by the ſudden eagerneſſe and violence of their adverſaries had otherwiſe been prevented. Wherein God hath made good unto him his owne empreſe, *Vincit qui patitur*, for what contumelious indignities he hath at their hands ſuſtained, the world is witneſſe; and what reward of honour above his adverſaries God hath beſtowed upon him, themſelves (though nothing glad thereof) muſt needs confeſſe. Now of late yeares the heate of men towards the Diſcipline is greatly decaied: their iudgments begin to ſway on the other ſide:

the

the learned haue weighed it and found it light: wiſe men conceiue ſome feare, leſt it prove not only not the beſt kind of government, but the very bane and deſtruction of all government. The cauſe of this change in mens opinions may be drawen from the generall nature of error, diſguiſed and clothed with the name of truth; which is mightily and violently to poſſeſſe men at firſt; but afterwards, the weakneſſe thereof being by time diſcovered, to looſe that reputation, which before it had gained. As by the outſide of an houſe the Paſſers by are oftentimes deceived, till they ſee the conveniency of the roomes within: ſo by the very name of Diſcipline and Reformation men were drawen at firſt to caſt a fancy towards it, but now they have not contented themſelves only to paſſe by and behold a farre off the forefront of this reformed houſe; they have entred in, even at the ſpeciall requeſt of the Maſter workmen and chiefe Builders thereof: they have peruſed the roomes, the lights, the conveniences, they finde them not anſwerable

ſwerable to that report which was made of them, nor to that opinion which upon report they had conceived. So as now the Diſcipline which at firſt triumphed over all, being unmasked, beginneth to droope and hang downe her head.

This cauſe of change in opinion concerning the Diſcipline, is proper to the learned, or to ſuch as by them have been inſtructed: another cauſe there is more open and more apparent to the view of all: namely, the courſe of practice which the Reformers have had with us from the begining. The firſt degree was only ſome ſmall difference about Cap and Surpleſſe, but not ſuch as either bred diviſion in the *Church*, or tended to the ruine of the government then eſtabliſhed. This was peaceable; the next degree more ſtirring. Admonitions were directed to the Parliament in peremptory ſort againſt our whole forme of Regiment: In defence of them volumes were publiſhed in Engliſh, in Latin: Yet this was no more than writing. Devices were ſet on foot to

erect

erect the practice of the diſcipline without authority; yet herein ſome regard of modeſty, ſome moderation was uſed. Behold, at length it brake forth into open outrage, firſt in writing by *Martin*: in whoſe kind of dealing theſe things may be obſerved. 1. That whereas *T. C.* and others his great Maſters had alwaies before ſet out the diſcipline as a Queen, and as the daughter of God, he contrariwiſe to make her more acceptable to the people, brought her forth as a vice upon the ſtage. 2. Which conceit of his was grounded (as may be ſuppoſed) upon this rare policie, that ſeeing the Diſcipline was by writing refuted, in Parliament rejected, in ſecret corners hunted out and deſcried, it was imagined that by open railing (which to the vulgar is commonly moſt plauſible) the ſtate Eccleſiaſticall might have been drawen into ſuch contempt and hatred, as the overthrow thereof ſhould have been moſt gratefull to all men, and in a manner deſired of the common people. 3. It may be noted (and this I know my

ſelfe to be true) how ſome of them, although they could not for ſhame approve ſo lewd an action, yet were content to lay hold on it to the advancement of their cauſe, acknowledging therein the ſecret judgements of God againſt the Bps, and hoping that ſome good might be wrought thereby for his Church, as indeed there was, though not according to their conſtruction. For, 4. contrary to their expectation, that railing ſpirit did not only not further, but extreamly diſgrace and prejudice their cauſe, when it was once perceived from how low degrees of contradiction at firſt, to what outrage of contumely and ſlander they were at length proceeded, and were alſo likely further to proceed.

A further degree of outrage was in fact. Certain Prophets did ariſe, who deeming it not poſſible that *God* ſhould ſuffer that undone which they did ſo fiercely deſire to have done, namely, that his holy Saints, the favourers and fathers of the Diſcipline ſhould be enlarged, and delivered from perſecution

ſecution; and ſeeing no meanes of deliverance ordinary, were faine to perſwade themſelves that *God* muſt needs raiſe ſome extraordinary meanes: and being perſwaded of none ſo well as of themſelves, they forthwith muſt needs be the inſtruments of this great worke. Hereupon they framed unto themſelves an aſſured hope, that upon their preaching out of a peaſe-cart, all the multitude would have preſently joyned unto them, and in amazement of mind have asked them, *Viri fratres, quid agimus?* whereunto it is likely they would have returned an anſwer farre unlike to that of S. *Peter*, ſuch and ſuch are men unworthy to govern, pluck them down; ſuch and ſuch are the deare children of *God*, let them be advanced. Of two of theſe men it is meet to ſpeake with all commiſeration, yet ſo that others by their example may receive inſtruction, and withall ſome light may appeare what ſtirring affections the Diſcipline is like to inſpire, if it light upon apt and prepared minds. Now if any man doubt of what

ſociety they were, or if the reformers diſclaime them, pretending that by them they were condemned, let theſe points be conſidered. 1. *Whoſe aſſociats were they before their entring into this frantick paßion? Whoſe Sermons did they frequent? Whom did they admire?* 2. Even when they were entring into it, *Whoſe adviſe did they require?* and when they were in, *whoſe approbation? Whom advertiſed they of their purpoſe? Whoſe aßiſtance by prayers did they requeſt?* But wee deale injuriouſly with them to lay this to their charge: for they reproved and condemned it. How? did they diſcloſe it to the Magiſtrate, that it might be ſuppreſſed? or were they rather content to ſtand aloofe and ſee the end of it, and loath to quench the ſpirit? No doubt theſe mad practitioners were of their ſociety, with whom before, and in the practiſe of their madneſſe they had moſt affinity. Hereof read Doct. *Bancrofts* book.

A third inducement may be to diſlike of the Diſcipline, if we conſider not only how farre the reformers themſelves have proceeded,

ded, but what others upon their foundations have built. Here come the *Browniſts* in the firſt ranke, their lineall deſcendants, who have ſeiſed upon a number of ſtrange opinions, whereof although their Anceſtors the reformers were never actually poſſeſſed, yet by right and intereſt from them derived, the *Browniſts* and *Barrowiſts* hath taken poſſeſſion of them. For if the poſitions of the Reformers be true, I cannot ſee how the maine and generall concluſions of *Browniſme* ſhould be falſe. For upon theſe two points, as I conceive they ſtand, 1. *That becauſe we have no Church, they are to ſever themſelves from us*: 2. *That without Civill authority they are to erect a Church of their owne.* And if the former of theſe be true, the latter, I ſuppoſe will follow. For if above all things men be to regard their ſalvation, and if out of the Church there be no ſalvation; it followeth, that if we have no Church, we have no meanes of ſalvation, and therefore ſeparation from us, in that reſpect, both lawfull and neceſſary: as alſo that men ſo ſeparated

from the falſe and counterfeit Church, are to aſſociate themſelves unto ſome Church; not to ours; to the Popiſh much leſſe: therefore to one of their owne making. Now the ground of all theſe inferences being this, that in our Church there is no means of ſalvation, is out of the Reformers Principles moſt clearely to be proved. For whereſoever any matter of faith unto ſalvation neceſſary is denied, there can be no meanes of ſalvation: but in the Church of *England*, the Diſcipline, by them accounted a matter of Faith, and neceſſary to ſalvation, is not only denied, but impugned, and the profeſſors thereof oppreſt: *Ergo*. Againe, (but this reaſon perhaps is weak.) Every true Church of Chriſt acknowledgeth the whole Goſpell of Chriſt: the diſcipline, in their opinion, is a part of the Goſpell, and yet by our Church reſiſted, *Ergo*. Againe, The Diſcipline is eſſentially united to the Church: by which terme, *eſſentially*, they muſt meane either an eſſentiall part, or an eſſentiall property. Both which waies it muſt needs be, that

that where that eſſentiall Diſcipline is not, neither is there any Church. If therefore between them and the *Browniſts* there ſhould be appointed a ſolemne Diſputation, whereof with us they have been oftentimes ſo earneſt Challengers: it doth not yet appeare what other anſwer they could poſſibly frame to theſe and the like Arguments, wherewith they might be preſſed, but fairely to deny the concluſion, (for all the premiſes are their own) or rather ingeniouſly to reverſe their own principles before laid, whereon ſo foule abſurdities have been ſo firmely built. What further proofes you can bring out of their high words, magnifying the Diſcipline, I leave to your better remembrance: but above all points, I am deſirous this one ſhould be ſtrongly inforced againſt them, becauſe it wringeth them moſt of all, and is of all others (for ought I ſee) the moſt unanſwerable. You may notwithſtanding ſay that you would be heartily glad theſe their poſitions might ſo be ſalved as the *Browniſts* might not appeare to

have

have iſſued out of their loines: but untill that be done, they muſt give us leave to thinke that they have caſt the ſeed whereout theſe tares are growen.

Another ſort of men there is, which have been content to run on with the reformers for a time, and to make them poore Inſtruments of their owne deſignes. Theſe are a ſort of godleſſe politicks, who perceiving the plot of Diſcipline to conſiſt of theſe two parts, the overthrow of Epiſcopall, and erection of Presbitriall Authority, and that this later can take no place till the former be removed, are content to joyn with them in the diſtructive part of Diſcipline, bearing them in hand, that in the other alſo they ſhall find them as ready. But when time ſhall come, it may be they would be as loath to be yoaked with that kind of regiment, as now they are willing to be releaſed from this. Theſe mens ends in all their actions, is ὃ πρόφασις, their pretence and colour, Reformation. Thoſe things which under this colour they have effected to their own

good,

good, are 1. by maintaining a contrary faction, they have kept the Clergy alwaies in awe, and thereby made them more pliable and willing to buy their peace. 2. By maintaining an opinion of equality among Ministers, they have made way to their own purposes for devouring Cathedrall Churches and Bps Livings. 3. By exclaiming against abuses in the Church they have carried their own corrupt dealings in the civill state more covertly. For, such is the nature of the multitude, they are not able to apprehend many things at once, so as being possessed with dislike or liking of any one thing, many other in the meane time may escape them without being perceived. 4. They have sought to disgrace the Clergy in entertaining a conceit in mens minds, and confirming it by continuall practise, that men of learning, and specially of the Clergy, which are imployed in the chiefest kind of learning, are not to be admitted, or sparingly admitted to matters of State, contrary to the practise of all well governed Com-

mon-wealths, and of our own till theſe late yeares.

A third ſort of men there is, though not deſcended from the reformers, yet in part raiſed and greatly ſtrengthened by them, namely the curſed crew of *Atheiſts*. This alſo is one of thoſe points, which I am deſirous you ſhould handle moſt effectually, and ſtraine your ſelfe therein to all points of motion and affection, as in that of the *Brownists*, to all ſtrength and ſinewes of reaſon. This is a ſort moſt damnable, and yet by the generall ſuſpition of the world at this day moſt common. The cauſes of it, which are in the parties themſelves, although you handle in the beginning of the fift booke, yet here againe they may be touched; but the occaſions of helpe and furtherance which by the reformers have been yeilded unto them, are, as I conceive, two, ſenceleſſe preaching, and diſgracing of the Miniſtry; for how, ſhould not men dare to impugne that which neither by force of reaſon, nor by authority of perſons is maintained? But

in

in the parties themſelves theſe two cauſes I conceive of Atheiſme. 1. More abundance of Wit than judgement, and of Witty than ludicious learning; whereby they are more inclined to contradict any thing, than willing to be informed of the truth. They are not therefore men of ſound learning for the moſt part, but ſmatterers, neither is their kind of Diſpute ſo much by force of argument, as by ſcoffing. Which humour of ſcoffing and turning matters moſt ſerious into merriment, is now become ſo common, as we are not to marvaile what the Prophet meanes by the ſeat of ſcorners, nor what the Apoſtels by fore-telling of ſcorners to come: our own age hath verified their ſpeech unto us. Which alſo may be an Argument againſt theſe ſcoffers and *Atheiſts* themſelves, ſeeing it hath been ſo many ages agoe foretold, that ſuch men the later daies of the world ſhould afford; which could not be done by any other ſpirit ſave that whereunto things future and preſent are alike. And even for the maine queſtion of

the Reſurrection, whereat they ſtick ſo mightily, was it not plainly fore told that men ſhould in the later times ſay, *Where is the promiſe of his coming?* Againſt the Creation, the Arke, and divers other points, exceptions are ſaid to be taken; the ground whereof is ſuperfluity of wit without ground of learning and judgement. A ſecond cauſe of *Atheiſme* is ſenſuality, which maketh men deſirous to remove all ſtops and impediments of their wicked life: among which becauſe Religion is the chiefeſt, ſo as neither in this life without ſhame they can perſiſt therein, (nor if that be true) without torment in the life to come, they whet their wits to annihilate the joyes of Heaven, wherein they ſee (if any ſuch be) they can have no part, and likewiſe the pains of hell, wherein their portion muſt needs be very great. They labour therefore not that they may not deſerve thoſe pains, but that, deſerving them, there may be no ſuch pains to ſeize upon them. But what conceit can be imagined more baſe then

that

that man ſhould ſtrive to perſwade himſelfe even againſt the ſecret inſtinct (no doubt) of his own mind, that his ſoule is as the ſoule of a beaſt, mortall and corruptible with the body. Againſt which barbarous opinion their own *Atheiſme* is a very ſtrong argument. For were not the ſoule a nature ſeparable from the body, how could it enter into diſcourſe of things meerely ſpirituall, and nothing at all pertaining to the body? Surely the ſoule were not able to conceive any thing of heaven, no not ſo much as to diſpute againſt heaven, and againſt God, if there were not in it ſomewhat heavenly, and derived from God.

The laſt which have received ſtrength & encouragement from the reformers are Papiſts; againſt whom although they are moſt bitter enemies, yet unwittingly they have given them great advantage. For what can any enemy rather deſire then the breach and diſſention of thoſe which are Confederates againſt him? wherein they are to remember, that if our Communion with Papiſts

in ſome few Ceremonies doe ſo much ſtrengthen them, as is pretended, how much more doth this diviſion and rent among our ſelves, eſpecially ſeeing it is maintained to be, not in light matters only, but even in matter of faith and ſalvation. Which over-reaching ſpeech of theirs, becauſe it is ſo open to advantage both for the *Barrowiſt*, and the Papiſt, we are to wiſh and hope for, that they will acknowledge it to have been ſpoken rather in heat of Affection, then with ſoundneſſe of judgement, and that through their exceeding love to that creature of Diſcipline which themſelves have bred, nouriſhed, and maintained, their mouth in commendation of her did ſomewhat overflow.

From hence you may proceed (but the means of connextion I leave to your ſelfe) to another diſcourſe, which I think very meet to be handled either here or elſewhere at large: the parts whereof may be theſe: 1. That in this cauſe between them and us, men are to ſever the proper and eſſentiall points and controverſy, from thoſe which

are

are accidentall. The moſt eſſentiall and proper are theſe two, overthrow of Epiſcopall erection of Presbyteriall authority. But in theſe two points whoſoever joyneth with them is accompted of their number; whoſoever in all other points agreeth with them, yet thinketh the authority of Biſhops not unlawfull, and of Elders not neceſſary, may juſtly be ſevered from their retinew. Thoſe things therefore which either in the perſons, or in the Lawes and orders themſelves are faulty may be complained on, acknowledged and amended; yet they no whit the neere their maine purpoſe. For what if all errors by them ſuppoſed in our Liturgy were amended, even according to their own hearts deſire? if *Non-reſidence*, *Pluralities*, and the like, were utterly taken away; are their Lay-elders therefore preſently authorized, their Soveraigne Eccleſiaſticall Iurriſdiction eſtabliſhed?

But even in their complaining againſt the outward and accidentall matters in Church-government, they are many waies faulty.

faulty. 1. In their end which they propoſe to themſelves. For in declaiming againſt abuſes, their meaning is not to have them redreſſed, but, by diſgracing the preſent ſtate, to make way for their own Diſcipline. As therefore in *Venice*, if any Senator ſhould diſcourſe againſt the power of their Senate, as being either too Soveraigne, or too weake in government, with purpoſe to draw their authority to a moderation, it might well be ſuffered; but not ſo, if it ſhould appeare he ſpake with purpoſe to induce another State by depraving the preſent, ſo in all cauſes belonging either to Church or Common-wealth, wee are to have regard what mind the complaining part doth beare, whether of amendment, or of innovation, and accordingly either to ſuffer or ſuppreſſe it. Their objection therefore is frivolous, *Why, may not men ſpeake againſt abuſes?* Yes, but with deſire to cure the part affected, not to deſtroy the whole. 2. A ſecond fault is in their manner of complaining, not only becauſe it is for the moſt

part

part in bitter and reproachfull termes, but alſo becauſe it is unto the common people, Iudges incompetent & inſufficient, both to determine any thing amiſſe, for want of skil and authority to amend it. Which alſo diſcovereth their intent and purpoſe to be rather deſtructive than corrective. Thirdly, thoſe very exceptions which they take, are frivolous and impertinent: Some things indeed they accuſe as impious: which if they may appeare to bee ſuch, God forbid they ſhoud be maintained.

Againſt the reſt it is only alleadged, that they are idle Ceremonies without uſe, and that better and more profitable might be deviſed. Wherein they are doubly deceived: for neither is it a ſufficient plea to ſay, *This muſt give place, becauſe a better may be deviſed:* and in our judgements of better and worſe, we oftentimes conceive amiſſe, when we compare thoſe things which are in deviſe with thoſe which are in practiſe, for the imperfections of the one are hid, till by time and triall they be diſcovered: the o-

thers are already manifeſt and open to all. But laſt of all, (which is a point in my opinion of great regard, and which I am deſirous to have enlarged) they doe not ſee, that for the moſt part when they ſtrike at the ſtate Eccleſiaſticall, they ſecretly wound the Civill State; For perſonall faults, what can be ſaid againſt the Church, which may not alſo agree to the Common-wealth? In both States men have alwaies been, and will be alwaies men, ſometimes blinded with errour, moſt commonly perverted by paſſions: many unworthy have been and are advanced in both, many worthy not regarded. As for abuſes which they pretend to be in the Lawes themſelves, when they inveigh againſt *Non-reſidence*, doe they take it a matter lawfull or expedient in the Civill-ſtate, for a man to have a great and gainfull office in the North, himſelfe continually remaining in the South? *Hee that hath an office, let him attend his office.* When they condemne plurality of livings ſpirituall to the pit of hell, what think they of infinite of temporall

rall promotions? By the great Philoſopher, *Pol. lib. 2. cap. 9.* it is forbidden as a thing moſt dangerous to Commonwealths, that by the ſame man many great offices ſhould be exerciſed. When they deride our Ceremonies as vaine and frivolous, were it hard to apply their exceptions even to thoſe civill ceremonies, which at the Coronation, in Parliament, and all Courts of Iuſtice are uſed? Were it hard to argue even againſt Circumciſion, the ordinance of God, as being a cruell ceremony; againſt the Paſſeover, as being ridiculous; ſhod, girt, a ſtaffe in their hand, to eat a lambe?

To conclude, you may exhort the Clergy, (or what if you direct your Concluſion, not to the Clergy in generall, but only to the learned in, or of both Univerſities) you may exhort them to a due conſideration of all things, and to a right eſteeme and valuing of each thing in that degree wherein it ought to ſtand: for it oftentimes falleth out, what men have either deviſed themſelves, or greatly delighted in, the price and excel-

lency thereof they doe admire above deſert. The chiefeſt labour of a *Chriſtian*, ſhould be to know; of a Miniſter, to preach *Chriſt* crucified: in regard whereof not only worldly things, but even things otherwiſe precious, even the Diſcipline it ſelfe is vile and baſe: where as now, by the heat of contention, and violence of affection, the zeale of men towards the one hath greatly decayed their love to the other. Hereunto therefore they are to be exhorted, to Preach *Chriſt crucified*, the mortification of the fleſh, the renewing of the ſpirit, not thoſe things, which in time of ſtrife ſeeme precious, but paſſions being allayed, are vaine and childiſh.

FINIS.

29

AN ANSWER TO AN IMPERTINENT PAMPHLET LATELY set forth by IOHN SPENCER.

WHEREIN

IS REFVTED THE ARguments brought for the juſtification of the Lawfulneſſe, and Univerſall exerciſe of every mans Gift, PUBLIKE, and PRIVATE.

By a Well-wiſher to the Reformation.

ROM. 16. 17.

Marke them which cauſe diviſions.

LONDON,
Printed by *G. B.* and *R. W.* for *W. L.* and are to be ſold at his Shop at Pauls-Chaine. 1641.

TO MASTER SPENCER.

IT *is the adviſe of a learned and godly Divine,* That Chriſtians in all their actions ſhould ſeriouſly ſurvey, and by the particular light of ſpirituall prudence, guide and manage whatſoever they undertake. *It is alſo noted by* Solomon, That a prudent man foreſeeth the evill, *and doth preſuppoſe the conſequences of his performances: which places if you had ſeriouſly conſidered, the world had not beene a Spectator of this your weakeneſſe, neither will poſteritie wonder at your inconſiderateneſſe herein: theſe thoughts might have deterred you from ſuch unwarrantable practiſes, and ſtifled them in their very conception; for you cannot be ignorant of the ſad effects they have produced, and what heavie cenſures you deſervedly lie under, not onely generally from the world, but particularly from many good Chriſtians, Divines, and others, whoſe judgement in this reſpect perhaps you may ſlight: for my owne part, I cannot but admire to ſee Gods Word ſo miſerably rent, by ſuch extorted expoſitions, whenas the naturall circumſtance of the places, and the neceſſary concluſions iſſuing from thence, doe manifeſtly prove the contrary; Nay, whereas the whole ſcope and intent of your booke being to juſtifie the publike preaching of Lay-men without any outward call from the Church, (& a ſolemn ſequeſtration to that ſacred function, and a declaration of the inward ſufficiency that God hath indued a man with, for the execution of the ſame) and not only in times of neceſſity, but when there is no ſuch need, the very Brownists herein (a generation extravagant enough)*

are become your adverſaries, witneſſe Miſtreſſe Chidlies *allegation out of* Robinſons *Booke the Separatiſt; who ſayes,* A private member may become a Miniſter for an action of neceſſity to be performed by the conſent of the reſt; *Wherein I note, that it muſt be a caſe of neceſſity, that ſhall conſtraine theſe people to conſent to an action ſo done, but you goe further, to defend the univerſall practiſe (as you call it) of preaching both publike and private, not only in times of neceſſity, but out of it; and to that end you have pickt out certain Texts of Scripture to prove the ſame, but With What poore ſucceſſe, I leave to the judgement of the godly and judicious Reader, upon the examination of the enſuing diſcourſe, in the Which there is ſufficient demonſtration to conclude, that of all Whimſies hatched in the braine, this may carry the bell, and fitly bee branded for ſingularity, and therefore moſt juſtly called by learned* Cartwright, *as indeed it is, Anabaptiſticall, and mad.*

M. Chidlie. Juſtif. pag. 3.

Can you then ſo peremptorily conclude, and by ſuch undeſerved attributions aſſume that to your ſelfe, that particularly belongs to others? Hearken I beſeech you to what Maſter Bolton *ſayes,* The burden of the Miniſtry is ſuch, that as ſome of the Antients amplifie it, is able to make the ſhoulders of the mightieſt Angell in Heaven to ſhrinke under it. *And is it then thinke you, the Work of every puny and ordinary fellow that pretends the Spirit, to diſpenſe the ſacred Oracles of God, that is miſerably deficient in thoſe things God hath ordained and ſanctified for that purpoſe? Never, O never ſeek to delude the poore ignorant vulgar With ſuch frothy and undigeſted conceits, and to blinde the eyes of thoſe (Who are and Will be as zealous of a thorough Reformation as your ſelfe) that deſire to have all things done by that Apoſtolicall rule,* Decency and in Order; *You alleage Maſter* Bolton, Calvin, Urſinus, Perkins, *to prove that which none denies; but are you content to condeſcend to What they ſay; Will you agree that they ſhall be Mediators in this particular cauſe, I hope you Will not deny, but that they Were men for piety and learning, as eminent as any we have now living; and were not they as able to expound Scripture as you? if ſo, it will not be amiſſe to reſt in their determination, but you will ſay they diſſent from the Word; How I pray? It may be indeed in the generality of their Writings they may erre, the beſt men have their faults, and have no exemption from humane infirmities and errors, but if they*

Bolton Inſtr. pag. 160.

they erre in one thing, doe they ſo in another? or to come more neere, doe they erre in this ſpeciall point now in agitation? no ſuch matter: Unleſſe you ſay (as I beleeve you thinke at leaſt) they erre, becauſe they diſſent from you, and ſo indeed they may erre in, and by your eſtimation, although not by the Word; and I challenge you to produce me any one teſtimony, from any one Orthodoxe, and ſincere Miniſter of Jeſus Chriſt that doth favour your aſſertion, and the cauſe is yours.

But becauſe I will not hinder you from that which followes, I leave you to conſider, whether in this you diſſent not only from learned and godly Divines, but from the Truth alſo, upon which you would pin this your factious opinion.

A3

To

TO THE READER.

THe holy Ghoſt in ſacred Scriptures doth often inculcate by many iterations, and perſwaſive expreſſions to the diligent, and ſerious ſtudy after Truth: and amongſt them all, there is one (as I may ſo ſpeake) tranſcends the reſt: In the third Epiſtle, *Iohn* 4. *I have no greater joy than this, to heare that my ſonnes walke in verity*: a ſtrong inducement to incite all men to ſuch a proficiency: for as *Salomon* ſpeaks, *Without knowledge the minde is not good*, becauſe it deprives a man of the inſtrumentall meanes, to the attaining of which, his chiefeſt happineſſe conſiſts: ſo unleſs this knowledge be originally radicated in the principles of Truth, it can never *miniſter to a man* (as the Prophet ſpeakes) *a word in due time*, for comfort and ſatisfaction: which point if ſeriouſly ſtudyed, would prove a meanes to extirpate thoſe Hereſies, and Schiſmes which do miſerably devide the ſeamleſſe Coate of Chriſt: It is true, the Apoſtle ſaies, *There muſt be Hereſies, &c.* but I may to this ſpeech of the Apoſtle, adde that of Chriſt, *Woe be unto them to whom ſuch offences come*, Miſtake me not Reader, I doe not heare condemne the holy oppoſitions

3. Epiſt. Joh. 4.

Eſay 50. 4.

oppoſitions that accompany the ſincere Miniſters of Jeſus Chriſt, againſt the corruptions of the times: no, no, farre be it from me to be ſuch a Proctor for the devill, or to maintaine his quarrell, I onely ſpeake againſt that blinde zeale, which poſſeſſes abundance in the world, that zeale that wants both knowledge and truth, for direction, and runns either upon conjectures, or evill *Enthuſiaſmes*, of which the Apoſtle aimes at, that hath its Originall and breeding from a diſtempered braine, and at length produces many exorbitant and giddy deviations from the ſobriety and analogy of true Religion, as a Learned Divine ſpeakes, this is that zeale which requires juſt cenſure and ſound conviction: What ſhall I ſay? I onely wiſh that the God of heaven, who hath all power in his hands, and knowes the hearts of all men would bridle the outragiouſneſſe of his enemies and cure the errors of his owne people, that we might all with one heart and one ſoule, willingly ſubmit to the Scepter of his deare Sonne, endeavouring to keepe the *unity of the Spirit in the bond of peace, &c.*

M. Bolton.

AN ANSVVER TO A BOOK LATELY SET forth by IOHN SPENCER.

SPENCER.

THat *there is no private gifts, nor private Christians that we reade of in Scripture.*

ANSVVER.

THat this is otherwise, may easily appeare: for some actions are private, and some are also publique: and againe, some persons are private, and some are publique: and so it followeth, that some actions proceeding from men as private, their actions are private also: private actions have reference to private men, and men are private in respect of their conditions, and callings God hath set them in; and private men may sometimes performe publique actions, being by authority called thereunto: and this may not only hold in the Civill State, but in the Ecclesiastique: for Jesus Christ hath left Offices, and Officers in his Church, and these designed to particular places: This appeares manifestly, as may bee seene in Scripture: To set downe one instance in *Acts 6. ver. 1, 2. The Grecians complaining that their Widdowes were neglected,* the

Apoſtles to remedy it, *called the multitude together, and willed them to looke out ſo many men, full of the holy Ghoſt, to be appointed for this buſineſſe.* Now there is no man will deny, but that this act was divine; if ſo, and that none could performe theſe actions but thoſe who were publiquely ordained to that purpoſe, then it follows.

That thoſe men (who were full of the holy Ghoſt) by a divine ordinance were appointed to the ſaid Offices in the Church, not onely as they were Chriſtians, and ſo had a ſpirituall ſufficiency to performe theſe duties, but meere private men were now publiquely ordained to execute that which they were called to.

But it is worth while to conſider what you underſtand by pivate Chriſtians, and private Spirits, for if you meane that every Chriſtians gifts, are not for private uſe, but publike, and in that reſpect to doe ſervice to the whole, and ſo generally to be aſſiſtant according to thoſe gifts given him, then your ſpeech is true, and ſo there is no Chriſtian whatſoever that is a true member of Jeſus Chriſt, but hath a duty lying upon them to help to edifie the body in his place: but if by private Chriſtians, and private gifts, you underſtand that there are none ſuch, becauſe that every one that hath gifts from the head may doe and performe any Office in the Church, which is onely properly and peculiarly attributed to ſome, and ſo not to be differenced, out of any particular Office, from him that is ſpecially called to a certaine Office, then your ſpeech is untrue and tends the high way to Anabaptiſme, beſides your ſelfe tells us, that in reſpect of Congregated bodies, the more part are out of office: now if the more part in this reſpect be out of office, then they that are out of office cannot performe the duties of them that are in office; for what doth the word Office import, but only a calling to, and a performing of certaine duties that pertain either to the civill State, or the Church, and none can performe theſe duties, but only thoſe that are deſigned thereunto; and if there be theſe differences in thoſe that are in office, and thoſe that are out of office, I would know of you upon what ground you can affirme that there are no private gifts, nor private Chriſtians; if in the firſt caſe you acknowledge it, it is grant-

nd so you, if in the second sence which you must assent to, or else you do but dally; then shew us better proofes then these, or else cease to be so universall in your conclusions, untill the premisses be better: for every member that is out of office may be sayd to have private gifts and private spirits, because they are not to execute, and performe those actions in a publike way which others may but in private, as *Ursinus* writes.

Furthermore in things pertaining to the Church, and as every member stands in relation one to another, and are members of that head from whom they receive life, so there is distinctions of these members in their severall operations. The Apostle in 1 *Cor.* 12.4. sayes, *that there are diversities of gifts flowing from one and the same spirit*, and although he doth diffuse severall gifts to those members for a mutuall benefit, and *to profit withall*, *vers.* 7. yet these gifts that are thus given, and the persons to whom they are given, are to be differenced in their proper operations, for the gifts make the members, and not the members the gifts, and to this purpose the Apostle speakes very pertinently, *are all Apostles, are all Prophets, have all the gift of tongues, doe all prophesie, &c.*

Hence then it followes, that as some gifts consist in the performance of some things, and some of other things; so also those persons in whom those gifts are, are to be differenced likewise, and this the Apostle doth clearely intimate in 1 *Cor.* 12. for speaking of the gifts of the Spirit, *and their diversities of operations*, *vers.* 6. he proceeds by way of comparison, that as in naturall bodies, one member cannot performe the office of another, and the distinctions of their operations in the body, so also Christ Jesus being the head of the spirituall body, hee hath communicated severall gifts to severall members, and hath designed certaine peculiar offices to some of those members; now not onely the severall gifts, but also the severall functions in the body Ecclesiastick proceed from Jesus Christ, and therefore the Apostle sayes, *vers.* 28. *And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, &c.* and although in the generall the gifts may concurre in one man, yet there are some particulars affirmed of one, which cannot be spoken of another, and therefore the Apostle againe,

verſ. 29. *Are all Apoſtles, are all Prophets, are all Teachers, &c.* but you ſay, theſe (*a*) offices were extraordinary, true, but yet by them and after them, the ordinary offices have the ſame diſtinctions, as thus. Paſtors, Elders, and Deacons, are not theſe diſtinct offices? from all which that hath beene ſpoken, it is a neceſſary concluſion and iſſuing from theſe premiſes: to wit,

That as God hath ſet downe, not onely a diſtinction of thoſe Offices and Officers Which are extraordinary, but alſo ordinary, and that even in theſe ordinary Offices which ſhould ſucceed perpetually in the Church, the leaſt of them cannot take that publike Office upon him without the call of the Church, as was inſtanced in theſe Deacons, Acts the ſixth, it followes invincibly that there is an abſolute and plaine diſtinction betweene, and a difference in, a publike and private Spirit, and ſo of thoſe perſons in Whom there are; and that when ſuch places are void, no man can take upon him that arrogancy, (unleſſe in caſe of neceſſitie) to execute them, unleſſe called thereunto.

Againe, that there is difference betwixt the ſpirit of a Miniſter publikely called, and a private man, to whom God hath given the gifts of the Spirit; is proved from Saint *Paul*, where he ſayes, *the Spirit of the Prophets are ſubject to the Prophets*, and not to every private man, as Maſter * *Perkins* ſayes, and hee ſhewes alſo that God doth give a larger meaſure of gifts to Miniſters and publike diſpenſers of his Word and Sacraments, then to ordinary and private men; (*b*) and this alſo may bee proved by a neceſſary induction from thoſe words of the Apoſtle, 1 *Cor.* 14. 5. *I would that you all ſpake with tongues*, from which it is evident, that the Apoſtle by aſcribing to the knowledge of tongues, the Epithite of a ſpirituall gift, and that thoſe men whom God hath called alſo by his Spirit to the worke of the Miniſtery, ſanctifying thoſe gifts unto them; it

(a) For as a man & a beaſt being both living things are ſevered one from another by their ſeveral properties and ſpeciall differences, as they be called of the Logicians; even ſo Apoſtles, Prophets, Evangeliſts, Paſtors, and Doctors being all Preachers of the Goſpell, are ſevered by that wherein they differ one from another, and as he can be no man, which have none of theſe differences wherby a man is ſevered from living things, ſo he cannot be Prophet, or Apoſtle, which hath nothing whereby hee may differ from a Paſtor, Doctor, or Evangeliſt. Cartwright, 1. Part of his Reply to Whitgift. Pag. 380. * In his Caſes of Conſcience. (b) The Vertues of the third Commandement conſiſts in the propagation and ſpreading abroad of the true doctrine of Gods Eſſence, not that publication which is done by the publique Miniſtry, and which belongeth to the publique function of the Church, but that propagation which pertaineth to every one, becauſe every one privately in his place is bound to bring others to the knowledge and worſhip of God. Deut. 4. 9. Luke 22. 32. Col. 3. 16. 1 Theſſ. 5. 11. Heb. 3. 13.

followes

followes neceſſarily, that to whom larger gifts are given, both unto the knowledge of tongues, and of the Scriptures in thoſe tongues, that there a larger meaſure of grace may and doth dwell; now if a larger meaſure of grace and gifts doe remaine in ſome men more then others, then thoſe men are more fitter for the greateſt Offices in the body, and ſo likewiſe a diſtinction of their duties muſt be granted for the manner; for the knowledge of the true and exact meaning of the Scriptures, and the extents of the holy Ghoſts meaning therein; (c) There muſt be ſomething elſe to concurre beſides the gifts and graces given to the Elect; and to this purpoſe (d) Maſter *Bolton* ſpeakes excellently: and ſo alſo how ſhall the Miniſters of God convince the learned adverſaries, if there be no skill nor knowledge in Arts and Tongues, from all which it appeares, that as God endued his Miniſters with larger meaſures of gifts in tongues, and in the knowledge of the holy Scriptures, and theſe being ſanctified unto them, and hath not given ſuch large meaſures to private men, who have not ſuch publike offices deſigned to them by the Church (becauſe indeed not fit) hee muſt needs be a very ſtrange man that will deny that there are not private gifts, nor private Chriſtians; the conſent of judicious, godly, and learned Divines aſſenting thereunto: and ſo thoſe Divines, as *Perkins*, *Calvin*, *Bolton*, *&c.* doe onely ſhew that there ought to be a mutuall edifying of one another in thoſe graces that God hath given to his people, and members of the Church, but they doe not prove this ſpeech: *That there is no private gifts nor private Chriſtians.*

(c) Without the ſtudy and learning of Arts and Sciences men cannot be made fit to teach, nor the purity and ſincerity of doctrine maintained againſt Heretiques. Urſin. Cart.

(d) Wherefore ſaith he, ſerves the Schooles of the Prophets, and the knowledge of Arts and Tongues, but to divide the Word aright, and to diſtribute to every mans neceſſities, Bolton in his 3. Treat. pag.

Now becauſe that which followes in your booke, is not to be queſtioned, but by all faithfull men, Divines, and others granted, to wit, that Chriſtians may edifie one another mutually, and according to thoſe gifts that God hath given them, we will therefore proceed to that which followes to be anſwered.

And firſt you make an objection againſt the univerſalitie of this truth.

That none ought to preach but thoſe in office, nor elſe may be properly ſaid to preach. *Object.*

To this you anſwer, when the diſperſed Chriſtians in that perſecution were ſcattered abroad, it is ſaid, that they went about

preaching, and the hand of the Lord was with them; *Act.* 11. 19,20,21.

Rep. But doe you thinke that this is a ſufficient warrant for you to preach publikely, in a time when the Word of God is freely preached by his faithfull meſſengers, and who have ordinary callings thereunto? As for thoſe Chriſtians, without doubt it was extraordinary in them to doe this, and if you had ſeriouſly weighed the circumſtance of the place, and the cauſe thereof, you would not have made ſuch a bad concluſion; for by reaſon of the greatneſſe of the perſecution at Jeruſalem, ſome Chriſtians ſcattered themſelves abroad except the Apoſtles; now the Apoſtles(e) remaining at Jeruſalem, privately for feare of the perſecutors as ſome thinke, as St. *Paul* did in the like caſe for feare of the Jewes, and ſo by that meanes the Goſpell could not be preached to them; other places Saint *Steven* was ſtoned, and others of them no doubt but were in priſon, there was now a neceſſitie that the Word ſhould bee preached by them if at all; eſpecially in thoſe parts of *Iudæa*, where the Churches at that time were not planted, or if they were, it was newly done, and theſe Chriſtians no doubt were extraordinarily called to the ſame; and mee thinkes there is ſuch ſtrength in the particle (therefore) of *Act.* 8.4. the ſcope of that Chapter being to declare the perſecution of the Church, and of the ſtoning of Saint *Steven*, and of his buriall, then comes the holy Ghoſt with an inference; (therefore) *thoſe that were ſcattered abroad preached the Word*, implying, that had not that perſecution beene, and that the Apoſtles had not thought fit to ſuſpend their preaching in theſe places, there had beene no ſuch gate opened for theſe men to doe as they did; and beſides alſo in the next verſe, ſpeaking of *Philip*, who was but a Deacon, ſerves to illuſtrate this point, for in the fifth verſe, he went into *Samaria* and preached there, which he could not have done, nor could he, had it not beene a thing extraordinary, and therefore well ſayes (f) Maſter *Gaulter* upon the place, now if this was a thing neceſſary and ſo extraordinary in *Philip*, who was an under Church officer; why not in the Chriſtians who were no Church officers at all, and wee finde alſo that *Philip* was one of thoſe ſeven Deacons choſen

(e) Becauſe they would rather loſe their lives at Jeruſalem, then depart from the Congregations they had converted. Gualt. in 4. Acts.

(f) At this time Philip, who was but a Deacon might preach, neceſſity requiring it, Ibidem.

in

in the ſixth of *Acts*, from all which I argue thus.

That perſons which could not performe the place of an inferiour Church officer, without being ordeined by the Church, could not much leſſe performe a greater office, unleſſe called by the Church.

But the firſt is true, *Acts* 6.5,6. as was inſtanced in the Deacons, *Ergo*, ſo is the ſecond.

Furthermore it was never the practiſe of any either in the old or new Teſtament, that was not in office in the Church, and deſigned to publike preaching of the Word, that did ever take upon them to preach, (*g*) but upon an extraordinary occaſion, and in caſe of neceſſitie, as here theſe men did, let the contrary be proved, and you may write to ſome purpoſe. As for the Apoſtles, they were called extraordinarily by Chriſt himſelfe, inwardly by his Spirit, and outwardly by his owne voyce, onely Saint *Paul*, to whom was added *Barnabas*, was after Chriſts aſcention called to the worke of the Miniſtery, yet neither of theſe two, but had the confirmation of their calling, the one by *Ananias*, the other by thoſe of *Antioch*, as alſo in *Act.* 11. *Barnabas* was ſent by the Church at *Jeruſalem*.

For no doubt But God could have given *Paul* his ſight, without the laying on of the hands of *Ananias*, but God to ſhew that he loves order, and that although he can doe things altogether by himſelfe, yet he is pleaſed to uſe man as an inſtrument to worke by, and without whom ſome things cannot be doſte without manifeſt violation and breach of his Law, as here it is evident *Ananias* was ſent by Chriſt, that *Paul* might receive his ſight and the holy Ghoſt, that ſo he might preach the Goſpel, now if you will have ſuch ſending here as is mentioned in the 10. *Rom.* 15. and ſuch preaching too, although it is wonderfull to ſee what a ſtrange collection you fetch from the 10. of *Rom.* but I for my part take it, that the Apoſtle ſpeakes there of the extraordinary ſending, and if you pleaſe to looke in the Margent (*h*) you ſhall ſee the expoſitions of two excellent judicious, and learned Divines, ſo that if you collect any thing from theſe places it muſt be applyed to extraordinary practiſe, and if you can plead, and make good the calling to be extraordinary, then you have a ſufficient warrant for the fact, but if

(g) Neither is there any one except thoſe which are called extraordinarily which can have any aſſurance of an inward calling but by meanes of the outward. Cart. 2. rep. 1. part. pag. 260.

(h) Although Paul in this place ſpeak of calling and ſending, and this is as I ſaid, ordinary, and extraordinary; there is no doubt but hee ſpeakes here of the extraordinary, Pet. Mart. on this place of the 10. to the Rom. Paul doth not here ſpeak of the lawfull calling of every man, Calvin upon the place.

if you cannot, you muſt anſwer to God for your intruſion to ſuch an office, without a ſufficient warrant from the Church, and beſides, the ſincere Miniſters of Jeſus Chriſt are utterly againſt you in the univerſalitie of this your practiſe.

But you alleadge the fact of the woman of *Samaria*, at which a man may wonder at; the woman of *Samaria* went and told the *Samaritans* what Chriſt ſayd to her; *Ergo*, a lay man may publikely preach the Goſpell; here is an excellent conſequence, that hath neither forme nor faſhion in it, you might better have concluded that women may preach; for conſider judiciouſly what paſſage is there in this womans fact, (which you would have ordinary, and inevitable) but may better be applyed to women than to men, and if you are of that minde, then you ſhall heare the judgement of Divines in that point, *(i)* I but the *Samaritans* beleeved at the report of the woman; What then, therefore a woman may preach? ſtay good ſir, you are too wide, this woman did no more then call her neighbour Citizens to Chriſt, being convinced in her conſcience that he was the Meſſias, which Chriſt in plaine tearmes told her, ſhe being now overjoyed to communicate that to others which ſhe now had her ſelfe, leaving her water pot behinde her, and making haſt to informe her neighbours, not onely that he told all that ever ſhe did, but alſo deſiring them to come themſelves, and the *Samaritans* beleeved the womans report; to wit, that ſuch a Prophet there was as was promiſed, being the Meſſias, and when they came to Chriſt themſelves and had ſeene manifeſtations from him, then they beleeved on him, not ſo much for her ſpeech, but becauſe they had ſeene thoſe things of him with their owne eyes, which made them cry out, this is the Saviour of the world; ſo that this womans fact was no more, but in generall termes to call her neighbour Citizens, *Come*, ſayes ſhe, *and ſee a man that told me all that ever*

(i) The Miniſtery of the Church is not to be committed unto women, but to men. Urſin. Cat. pag. 588. Eng. Our Saviour Chriſt hath joyned the preaching of the Word, and the adminiſtration of the Sacraments together, and this S. Paul knew by the Commandement of Chriſt, whereupon it follows, that as women may not baptiſe, ſo they may not preach. Cart. Rep. to Whitgift. pag. 109. That which theſe Samaritans beleeved was, that this Chriſt was the promiſed Meſſiah, which yet was not ſo certaine by the womans report, as appeares in the 42. verſe; Now there is difference between beleeving on him generally to be the Meſſiah, and in particuler for ones ſalvation; in the firſt ſence the Samaritans beleeved at the womans report, in the ſecond ſence when they came to Chriſt.

I did, is not this the Christ? (k) which was a very short Sermon, and was not so convincing till they had beene with Christ themselves; now what is all this to preaching, or to ones being sent that he might preach; you know Saint *Paul* saies, how shall they preach except they be sent? and sending is either ordinary or extraordinary, and if you will needs have this woman to be a Preacher, shew us her Commission. You will say she preached, but how is that proved? well suppose she did preach (for we will grant nothing) where is her sending mentioned? you will say it is not expressed, her fact is sufficient; I tell you that if she preached, and was not ordinarily called, it followes, it was extraordinary, and so unimitable; and shew me if you can, any instance in the Scripture that ever any person tooke upon him to preach publikely, but they were called thereunto, not onely inwardly by God, but outwardly by the Church, and that expressed in the Scripture, unlesse in some cases extraordinary; so even the Apostles themselves, who were extraordinary called, for their manner, yet their calling is set downe, both inward and outward also; and now if the Apostles, who were extraordinarily called for manner, and yet is set downe for all that; how comes it to passe, that the womans fact, which you would have ordinary is not set downe, seeing ordinary, callings and ordinary actions, which the succeeding Churches was to walke by for directions, are not regestred? the Apostles as was sayd were extraordinary in the manner of their calling, and in the manner of the exemption of that to which they were called, but the substance of their dutie which they exempted, to wit, preaching was communicated to posterity, else how hath God provided for his Church; but as for these allegations of yours out of the *Acts*, and of this woman of *Samaria* (if you will have her a Preacher) they were extraordinary both in circumstance and substance; the reason of the first, because of the persecution at Jernsalem, there were none now to preach the Gospell, but such as God had extraordinarily raised up, and you should doe well to shew us when here was ever any such practise of preaching by lay men in the times of the Apostles libertie and when they

(k) She should have dealt very rashly, if she had taken upon her the office of teaching, but seeing she only desires to stir up her Citizens to heare Christ speak, we will not say that forgetting her selfe she went beyond her reach; she only playes the part of a Trumpet or Bell, that she might win men to Christ, for that which I finde in the Psal. 116. 10. I beleeved, therefore have I spoke, must needs be true, and we must so much the more note the earnestnesse, and the gladnesse of the woman, because only a small sparkle of faith breeds them, for she had yet scarce tasted of Christ when she published him to the City. *Calvin* on the place.

were freed from the ſtops and hinderances of perſecution, then the cauſe could not poſſibly but winne credit to judicious underſtanders; but when you can alleadge no examples then the woman of *Samaria*, and theſe Chriſtians in the Acts, I muſt needs conclude to you as Chriſt did to the woman, *verſ.* 22. yee worſhip you know not what, no more doe you of what you affirme, of the ſecond for the reaſon before alleadged.

The next argument is taken from the 8. of *Luk.* 39 the man in whom Chriſt wrought the Miracle being poſſeſſed with divels, after the divels were gone from him, Chriſt bids him to goe to his owne houſe and tell what great things the Lord had done for him; *ergo*, a lay man may publikely preach the Goſpell; this inference is like the former, well, but how prove you hee was a preacher? Marry becauſe the Text ſaith, hee went and preached, ſome copies read it *Publiſhed*; but it ſeemes where ever you finde the Word *preached* or *propheſied* in the Scripture, though God he knowes the meaning is farre otherwiſe, where in this caſe the holy Ghoſt onely by way of Narration hath let downe this miracle, and how the perſon in whom it was wrought, publiſhed it, for the joy that poſſeſſed him; and why doe not you as well conclude that becauſe thoſe two blind men in *Matth.* 9. 31. that had received their ſight, were Preachers too, for the Text ſaith, *they ſpread abroad his fame in all that countrey*, and you may better ſo conclude from theſe two then from the other, becauſe theſe two proclaime his fame. Why although it be a generall expreſſion, yet containes more in it then that, and may as well have relation to Chriſts doctrine, as to that particular miracle he did to them; in this there was but a diſpoſſeſſion of thoſe divels, and this proclaiming of what Jeſus had done for him, now if you will needs have this man to be a Preacher too, and ſo a warrant for you, you may be pleaſed to know, that although he had no extraordinary ſpirit, yet the fact may and was (*l*) extraordinary, becauſe that hee in ſo doing had the command of Chriſt, (*m*) and that from his owne mouth, which I thinke you will confeſſe to be extraordinary, doe you thinke or ſuppoſe if the ordinary way as Chriſt preſcribes

(*l*) For ſome things are extraordinary beſides the penning of Scripture and working of Miracles, as we ſee in *Timothy* and *Titus*, for they went up and down and performed the offices of Vice-Apoſtles when yet they were meerely called by the Church.

(*m*) Chriſt purpoſely commandeth him to ſhew forth the worke of God, ſo that he being accounted for a true Prophet and Miniſter of God might ſo get the more credit to his doctrine, *Calvin* on the place.

ſerbes in *Mark.* 17, 21? if doing Miracles were performed by ſome Miniſters to reſtore a man from ſome ſoare diſeaſe, or to diſpoſſeſſe him from Satan by Prayer and Faſting, would not you (if ſuch a one ſhould diſperſe that act through a whole Citie, when he was wiſhed onely to goe to his owne houſe and to declare what great things the Lord hath done for him) conclude him that ſo did to be a Preacher? I know you would; elſe what can you make of this example, certainely theſe be very ſtrange collections, to ſay, that becauſe ſuch a one received ſuch a perticular mercy by Prayer and Faſting, and proclaimed it to his friends or neare neighbours, and to thoſe of his neere acquaintance; he was therefore a Preacher; ſo here, the Act on Chriſts part was ſuddaine, and ſo no doubt but extraordinary, and upon the ſuddaine performance of the ſame, the man proclaimed what Chriſt had ſo done, being full of great joy, that if he could he would, as the Text ſaith, have continued with Chriſt; and may not you as well conclude that thoſe two blind men were Preachers, for they did the ſame that this man did in ſpreading abroad his fame, if you ſay that theſe two were not ſent, but the other were, then let mee aske you this queſtion, where is it ſaid that the woman of *Samaria* was ſent and yet you will have her a Preacher, and beſides upon the ſame ground that you take her to be a Preacher, upon the ſame will I prove the two blind men to be ſo too, for the woman ſhe called her Citizens to come to Chriſt, the other which was diſpoſſeſſed of the divels went and preached what things God had done for him, and theſe two blind men that Chriſt cured, went and ſpread his fame abroad, now if it be a ſufficient proofe to make a diſſent, in theſe actions becauſe the one Text ſaith, the one preached, and the other hath it not, and ſo to make a difference upon the word (Preaching) which in the ſence is all one, I leave all men to judge.

Furthermore, if the uttermoſt that you can gather from this place be granted you, that this man did preach, yet you cannot hence prove your calling, to wit that a Lay man may publikely preach, being not called by the Church, when there is the meanes that may be afforded for that end, becauſe Chriſt ſent this man out by his voyce and command, and ſo muſt

 needs

needs be extraordinary, and that not because he wanted an extraordinary spirit, but because he being no Church officer, nor was mediatly called or sent, but immediatly, for as was said before, some things were extraordinary besides penning of Scripture, and the workes of Miracles, as those actions performed by *Timothy* and *Titus*, they were extraordinary persons, & did and performed acts and effects that were extraordinary for their manner, and their performances made them extraordinary men, whence they are called Evangelists, and although they were mediatly called by the Church, yet the execution of that to which they were called made them extraordinary, but here this man was not onely extraordinary in what he did, but also was extraordinarily sent from Christs owne vocall commission; now if *Timothy* and *Titus* were extraordinary because they did actions extraordinary for their manner, why is not this man extraordinary, when he was not onely extraordinarily sent, but did execute that also, in an extraordinary manner to which purpose he was sent, neither was a Church officer? likewise it behoves you to prove that these actions performed by the scattered Christians, and the woman, and this man, were perpetually so done by them, and not once or twice, which you cannot prove, for there was good reason for them now to doe that, but not as Church officers, and so left imitable to posteritie, but as the Christians for the necessitie that then was, the woman and the man for the great joy that did then possesse them, when Christ did those things for them.

To that other allegation of yours from that speech of *Moses*, *Numb.* 11. 29. where he wishes that all the Lords people were Prophets, is very impertinent to this purpose: do you not know to what end this speech of *Moses* was, or is your skill in comparing spirituall things with spirituall, so weake that you know not how to apply them when they are compared, or else in comparing them not right, you apply them to a wrong end? for according to your manner of reasoning, the argument runs thus; *Moses* wished that all the Lords people were Prophets, therefore a Lay man, or he that is no Church officer may out of extraordinary times preach the word publikely, which is as farre

farre from true reasoning, as *Jerusalem* from *Amsterdame*, but you cannot bee so ignorant as you make your selfe, that the meaning may be this, *that they were Prophets*, that is, that they had a spirit of prophecie, to sound forth the praises of God and to expresse the same by Timbrels and other Musicall Instruments as *Elisha* did in the same manner, 2 *King*. 3.15. but to put you out of all doubts, because we will not use conjectures in so plaine a matter, the true sence is this, which doth best agree with the order of the story in this, *Numb*. 11.29. and in a plaine Narration you may be pleased to understand that these Israelites mentioned in the Chapter *did murmure and complaine vers*. 1. *Moses* he being not able to beare this burthen desires the Lord in a possionate expression *that he might die, vers*. 14.15. But God moved with the complaint and griefe of his servant yeeldeth him helpers to beare his burden with him, that so he might have the more comfort, *vers*. 16. these 70. men will he have furnished with his Spirit, never placing any to doe a dutie, to whom he gives not a measure of abilitie to doe the same, and God did here extraordinarily call them to be assistant to *Moses* in this worke of government, and to confirme this calling, he did as he promised *Moses, tooke off the spirit that was on him, and gave it to these Elders, vers*. 25. now so soone as this was done the Text saith, *they prophesied and did not cease*, which prophesie did consist in sounding forth Gods praises and also in ministring assistance to *Moses* in this worke of government; now what *Moses* meant by wishing that all the Lords people were Prophets, is easie to finde, for his wish was spoken in relation to *Eldad, and Medads prophesying in the Campe*, peruse the Chapter well, and you cannot but see in what sence *Moses* words are to be taken, that had it not beene that those two Elders were in the Campe who were spoken against by *Josuea*, *Moses* servant, that expression had never beene uttered by him towards the people, the two Elders being in the Campe, a young man ran and told *Moses*, and said, *Elad and Medad do prophesie in the Campe, and Josuea the servant of Moses said, My Lord Moses forbad them*, *Moses* he answers him with a reproofe. *Enviest thou them for my sake, saith he, would God that the all Lords people were Prophets*, whereby it appeares that

Moses

Moses his speech must needs carry a dependance and reference to those two Elders in the Camp, or else it were very incongruous: Now shall I aske you this question? Had not *Moses* some ground for his wish, and is not this wish spoken with reference to those two Elders? I know you cannot deny it; does it not follow then by necessary consequence, that as the Spirit that God took from *Moses*, and put it upon these Elders, and which Spirit *Moses* wished were in the Lords people, was a spirit of Government, which those Elders were to share in with *Moses*, and which would have produced a happy effect in the people, if they had had the same: Will you see an example to illustrate this point? Let the example of *Saul* then be here brought forth, and which comes next to be answered. That as he was extraordinarily called by God to his Kingly office, so was this his calling confirmed to him by the pouring of his Spirit on him. 1 *Sam.* 10. 6. Such an example we have likewise in *Gideon*, in the 6. *Judges* 34. Who by this signe of prophecie, and other things joyning with it, had his place confirmed to him, the Spirit it selfe was a Spirit of government and of courage and magnanimity to support them, and to fill them with sufficiency for the performance of those places that God had designed them to.

The prophecying it selfe consisted in sounding out Gods praises by the instinct of that Spirit they now had, with Psaltry, Tabret, and Pipe, and in this very sence are those places to bee understood of *Gideon*, and *Saul*, and *Elisha*, as also a pregnant place to his purpose of *Jeduthun* in 1 *Chron.* 25. 3. who is said to prophesie with a Harpe, and to give thankes and praise to the Lord, by all which it may appeare what is the true revealed intent of the holy Ghost in *Moses* speech, to wit;

1 Sam. 10. 5.

Paraphrased. *That the Lord would if hee so pleased powre upon these people (who before did murmure) a spirit of government, that so they might know how to carry themselves towards their God and his servant Moses their governour, and those 70. Elders, whom hee had extraordinarily and specially designed for that purpose.*

To

To that other objection of *Saul*, in 1 *Sam.* 10. and you have it, 1 *Sam.* 6. 10. but it is no great mastery we will passe that by, because the whole booke almost is full fraught with ill applications and misconstructions: to the place of *Samuel* then I answer, that the meaning of *Sauls* prophesying is as was sayd before, to sound forth Gods praises, by the instinct of that Spirit he now had with those Prophets in the fifth verse, the whole story is this.

Or changed his spirit.

Foure things *Samuel* had prophesied concerning *Saul*, after his annointing and departing from him and that when these things came to passe, *Saul* might be assured of Gods calling of him to be King, the signes were these.

1. That when he was departed, he should finde two men by *Rachels* Sepulchre, *vers.* 2.

2. That after that he should meete three men going to *Bethel* to the house of God, *vers.* 3.

3. After that he should meete a company of Prophets with Harpe, Tabret, Pipes, &c.

4. When he came thus farre and saw these Prophets, then the Spirit of the Lord should come upon him, and he should prophesie with them.

Now when all these came upon him, he might be assured in the accomplishment of these prophesies that God had called him to be the ruler of the people, and that he should do them as occasion served, for the hand (*vers.* 7.) of the Lord was with him; further, it is evident and plainly that *Saul* prophesying amongst these Prophets, was such prophesying as elders was; for so that words (with them) doe clearely intimate the spirit it selfe was poured upon him for the confirmation of his calling, and the effect of that Spirit, filling of him with strength and valour, and also to sound out Gods praises, and besides the holy Ghost hath thought fit to expresse the manner thereof (the Spirit of the Lord came upon him) now God gives his spirit either visibly, or else invisibly, the one is extraordinary, the other ordinary.

(*u*) The holy Ghost comes visibly not by any locall motion, but by the signes, he workes, onely the signes is taken for the thing it selfe, *Vrsin Cat.*

Now the holy Ghost came upon *Saul* in a visible manner, not by any locall appearance (*u*) but by those signes, which were produced to the eyes & senses of the by-standers, his operations;

not

not by any local or visible sight of himselfe, but by those effects which he wrought.

The holy Ghost is given invisibly when he bestowes his gifts, not so much with infallible, outward, & externall resemonies, as by an inward operation on the faculties of the soule, in measures, and so is given to wicked men, and the elect, to wicked men at the best speculatively regenerating them; to the elect both speculatively and practically.

The gifts of the Holy Ghost, as Miracles, and Tongues, Prophesies were given in the Apostles times in an extraordinary manner. *ibid.*

The spirit then was given to *Saul* in an extraordinary manner visibly by those effects he did produce, so that it appeares that his example serves your turne not one whit; for if the holy Ghost came upon *Saul* in an extraordinary manner, and that this his prophesying consisted in praysing God with Tabret, Pipe, as the Prophets did in the fift verse, and hee with them, then what can this prove to your purpose? & as the holy Ghost was given to the Apostles in the primitive Church extraordinarily & immediatly because of those effects they did produce, why not upon *Saul* who had this spirit given him immediatly as appeares by the effects they wrought in him? *as making him another man, and by his prophesying*, all which were confirmations extraordinary to confirme his calling of being King, which was extraordinary also, the like we see in *David*, 1 *Sam.* 16. 13. who had the Spirit poured upon him in the same manner as it was on *Saul*, and all to fit him for those weighty duties of his kingly office, and although *David* had not such visible conspicuous signes as his annointing as *Saul* had, yet wee reade in 1 *Sam.* 16. 18. that he was strong, valiant, a man of warre, in so much that it is said, 1 *Sam.* 18. 14, 15. that *Saul* was afraid of him, all which things being laid together will evince this truth, to wit that these were extraordinary Spirits in their manner of being given to certaine persons; again if *Saul* were a Preacher, as this allegation seemes to insinuate, then a question would be asked, to whom did he preach? It is said indeed he prophesied, but there is divers kinds of prophesie in Scripture, onely the Text saith he prophesied with the rest of the Prophets but not that he preached to any, for hee neither did as the Samaritan woman did, nor as the man in whom the devils were, and truly their actions and performance of them doe manifest a disparitie,

ritie, the woman went onely and told what things had paſſed betweene her ſelfe and Chriſt. The man preached it, but as for King *Saul*, he propheſied by the inſtinct of that ſpirit he now had in prayſing and ſinging with inſtruments of muſicke to God, which did confirme him in his extraordinary call of being King, all which you could not chuſe but know, onely it ſeemes you are diſpoſed to make the world merry.

To the next, 1 *Sam.* 19. 20. where *Saul is ſaid to ſend meſſengers to David, and that they propheſied*, that is all one with the other, 1 *Sam.* 10. 6. and *Sauls* meſſengers here propheſied, with the reſt of the Prophets, as *Saul* himſelfe did there, and their propheſying muſt needs have reference to the propheſying of the Prophets, for ſo the words imply, that when theſe meſſengers came and ſaid the colledge or company of the Prophets, then ſaith the Text, *they alſo propheſied*, and ſo alſo in the ſame manner did *Saul* himſelfe propheſie; Now what this propheſie was is expreſſed in 1 *Sam.* 10. 6. as before was declared, it conſiſted in ſounding forth Gods praiſes with Tabret, Pipe, Harpe, and as *Jeduthun* did, 1 *Chron.* 25. 3. and this was to declare the infinite power and mercy of God towards *David*, whom *Saul* now had an intent to have ſlaine, as appeares by the whole Chapter, *Saul* ſending his meſſengers, and going himſelfe, yet all could not doe, nor bring to a full period his wicked deſignes againſt *David*; the like example wee have in 2 *King.* 1. of thoſe two Captaines and their fifties, *that came to apprehend the Prophet Eliah*, theſe men thinking to bring the Prophet to King *Ahaziah*, their ends were fruſtrated, and they themſelves were conſumed with fire from heaven, wherein the power & mercy of God, was alſo manifeſted towards *Eliah*. So that it appeares here, it was the wonderful mercy of God to *David* to deliver him from the hands of *Saul* & his meſſengers, the opportunitie being ſo, that notwithſtanding *Saul* ſent time after time, yet God ſo ordered the matter, that theſe meſſengers being ſent from *Saul* who was enraged againſt him, verſ. 10. could not have acceſſe, much leſſe to doe him any wrong; ſo gracious is the Lord, that to vindicate his peoples innocency or elſe his owne in them, that the ſtrongeſt aſſaults of wicked men, though attended with never ſo much policie, ſhall chal-

lenge no ſucceſſe but by his over-ruling power, not that God had a ſpeciall ayme that theſe men ſhould be Preachers, much leſſe to be example therein to poſteritie, but onely that God might deliver *David* from the hands of *Saul*; nay, *Saul* himſelf, who like *Herod*, after he had ſent forth the wiſe men to diſcover Chriſt but came not againe, was now as much in his bedlam moods as *Saul* was at this time, who went himſelfe to *Ramah, and the Spirit of the Lord came upon him, and he propheſied and rent his cloathes*, as an infallible teſtimony of a convicted conſcience for purſuing ſo innocent a man as *David* was; an excellent example wee have to this purpoſe in the 7. of *John.* 46. of the Phariſees who ſent their meſſengers to fetch Chriſt before them, but contrary to their expectation, that in ſtead of theſe mens intended fact of taking Chriſt, Chriſt tooke them, and as they came to apprehend Chriſt, as *Sauls* meſſengers did *David*, they were ſo wrought upon by his powerfull ſpeeches, that in the 46. verſe they cry out, That never man ſpake like this man; and you may better conclude that theſe ſervants of the Phariſees were Preachers, then *Sauls* meſſengers; and the reaſon is ſtronger in them then in the other; for,

Sauls meſſengers propheſied among the Prophets when there was not ſuch neede, but onely here that the workes of God might be made manifeſt, turning that into good which theſe men intended for evill, and never returned againe, to give *Saul* account of his meſſage. But here theſe men that came to Chriſt had their eyes opened, and had ſome ſmatterings of illumination that he was Chriſt, and did alſo returne to the Phariſees againe, declaring Chriſts ſaying, *Never man ſpake like this man*; theſe men had beene better preſidents for you to have proved the point; all the marrow of the buſineſſe I ſee lies in this one word (Propheſie) which if you were at a dead lift, as here you are, can never helpe you, conſidering its divers acceptations.

As for that you ſay afterwards, that theſe men were no way extraordinary, for ſo your words imply, they had no extraordinary ſpirit, *Ergo*, were not extraordinary.

Here you ſhew your ſelfe either very ignorant in the Scriptures, or elſe your writing at this time was very raſh and inconſiderate,

ſiderate, and becauſe I have here juſt occaſion to ſpeake of that I mentioned before, let me aske you this queſtion.

If nothing were extraordinary but the penning of Scripture and the workes of Miracles, how ſhall we diſpute againſt the Hierarchie to prove that *Timothy* and *Titus* were extraordinary Officers, by thoſe offices and acts which they did, if nothing were extraordinary but what you ſay? for you affirme (when it was objected that theſe men had extraordinary ſpirits) that none had extraordinary ſpirits but they that pen'd the Scriptures, or wrought Miracles, implying, that becauſe they had not extraordinary ſpirits in penning Scriptures or working Miracles, therefore they were not extraordinary, and ſo you have with one puffe taken away all the ſtrength of the Antiepiſcopall partie, and given occaſion to them to triumph in the diſcord which they maliciouſly attribute to our Divines; for my part I leave you either to cleare your ſelfe, or elſe to acknowledge your errour, for it is manifeſt abroad in the world, that by reaſon of the ill, unadviſed, raſh, inconſiderate, impertinent Pamphlets that are now extant (ſetting ſome aſide) the adverſaries of a through reformation do not ſticke to ſay in their Bedlam fits, that all diſſentions about the Church are ſet on foot, by the occaſion of our beſt and ſincereſt Divines. *Quæſt.*

To the next you ſay, that ſuch a ſpirit as this was promiſed to all Gods people.

It is moſt true, that God hath promiſed to his people a ſpirit of Propheſie, but now all the queſtion is what this kinde of Propheſying is, becauſe it ſerves much for the illuſtration of this point, and the opening of this Text; there are then divers acceptations of the word Propheſie in Scripture.

1. It is taken in the ſtricteſt ſence, for foretelling things to come, thus the Prophets, as *Iſaiah*, *Jeremiah*, *Ezekiel* were Prophets.

2. For publike preaching the Word, by Sermons to the Church, ſo it is taken and attributed to the Shepherds of *Iſrael*, men in a publike office in the Church, *Ezek.* 34. 2. *Iſa.* 56. 10.

3. For private interpretation (yet not being contrariant to publike doctrines that are true) for the uſe and benefit of the Church, ſo it is taken in 1 *Cor.* 14. now although theſe men

here of Corinth did according to their gifts given them, exercise publikely, yet they did not doe it as publike Church Officers, but as men private, not in what they did, but as they were, for there were now as is thought, no publike Church Officers, and the Apostles with their fellow Labourers did continually visit them, both by personall presence, and Epistles.

Wee doe not read in all these two Epistles to the *Corinthians*, that there were any setled Pastors, and therefore these mens propheſying in the publike meetings, was without all doubt extraordinary.

4. For sounding forth Gods praises by musicall instruments, as Harps, Pipes, &c. so it is taken in 1 *Sam.* 10. 5. 1 *Chron.* 25. 3.

5. For professing and celebrating God, so all Gods people doe propheſie, and are likewise Prophets, *Gen.* 20. 7. *Matth.* 10. 32.

Now in what sence you take this speech in the 2. *Acts* 18. is presently proved, for you take it to be meant of a Spirit of propheſie, to consist not only to interpret Scriptures privately, but publikely too; and it so appeares, because you bring this Text to prove a promise made to some, nay to all Gods people, to enable them publikely to dispence the heavenly Misteries of Salvation: but now what reason can you bring to prove this Text is to be so expounded, I see not; if you can produce none but your own fancy, then you will give me leave to dissent from you for this reason: you know the Scriptures call Gods people Prophets, as before was instanced, and if they are Prophets, then they have a propheticall office, which consists (according to your description) in publike Preaching of the Word of God, as well as professing it; only you are deficient in your proving it, unlesse your bare affirmations bee prooſes; but Sir, one word with you, let me tell you as a friend, you have done wonderfull wrong to the sacred Scriptures, thus to abuse them by such wretched and extorted Expositions; the true meaning of the place is this, as if Saint *Peter* had said, or the Lord by Saint *Peter*. *I will poure out my Spirit in those dayes, and on your Sons, Daughters, I will poure out my Spirit, and they shall propheſie*: That is, * Professe my Name, Truth, walk according to those dictates of my Spirit, celebrating and praising me; so that it appeares that this your mistake issues from an universall Exposition of a Word, which you see admits of divers acceptations (Propheſie) is the onely

* So *Vrsinus* expounds the place.

beame

beame that hides the truth from approaching your judgement; it is true that all Preaching is Prophesying, but all Propheſie is not Preaching, and I wonder a man ſhould be ſo miſerably miſtaken, as to expoſe himſelfe to the publike cenſures of learned Divines, who cry out in their Pulpits againſt ſuch impertinent allegations, certainly if wee had but the Presbyteriall diſcipline eſtabliſhed in the Church (o) you would goe neare to come under the ſcourge of Eccleſiaſticall cenſure, for broaching ſuch deteſtable opinions, although you never practiſed them, becauſe herein you open wide the mouthes of the Anabaptiſts; and in the meane time if you repent not of this your ſinne, you ſhall certainly anſwer to that God before whom there is no reſpect of perſons in the diſpenſations of his juſtice, and chaſtiſements, and if a Spirit of Prophecy be admitted in your ſence, then it will follow, that all Gods people muſt bee publike Preachers, for what other ſence or interpretation can the words admit, or your allegations from this Text, for the holy Ghoſt ſaith (they ſhall Propheſie) and you ſay this Propheſie is publike Preaching, which is a pretty expoſition and ſerves excellent well to trouble the Church.

As for that you ſay, that ſome object and ſay, that this promiſe was made good in the Apoſtles times, are you able to diſprove them that ſo ſay, or doe you know what you doe in taking upon to anſwer ſuch an objection. All that you can ſay is (If in the Apoſtles times they were called the laſt times, much more now) all this is true in it ſelf, but it behooved you to ſhew, that the laſt times there mentioned are our laſt times in which we live, for it is not to be denied but the Apoſtles times were the laſt times, and the laſt times, are alſo our times, and therefore the Apoſtles, as *Peter* and *Paul*, when they ſpeake of the laſt times do give us evident light, that when ſuch or ſuch things come to paſſe that then we may aſſure our ſelves that thoſe laſt times are the laſt times they meane, and ſo when the Apoſtle ſaith in the laſt dayes, or towards them, ſhall come perillous times, wherein men ſhall be lovers of themſelves, covetous, proud, boaſters, curſed ſpeakers, &c. and this ſigne ſaith Mr. *Perkins* hath beene in former ages, and is no doubt at this day in the world.

(o) O Lord who can patiently heare this horrible diſorder aſcribed to the Apoſtles Church, which here you attribute unto it, that every one hand overhead Preached, Baptized, and expounded the Scriptures; what a window, nay what a gate is here opened to Anabaptiſts to confirme their fantaſticall opinion, wherein they hold that every man whom the Spirit moves, may come even from the Plough-taile to the Pulpit to Preach the Word of God, *Cart. 1. Rep.* to *Whitg* p. 38.

So you ſee that ſome times are ſayd to bee the laſt times not becauſe they are ſo in themſelves but with reference to certaine ſpeciall things which then happen; now the laſt times here in *Joels* propheſie, and in Saint *Peters* allegation is (as (p) *Calvin* excellently notes) ſpoken in reference to the going out of the Jewiſh Church, for ſo his words import, which was ſome foure or five hundred yeares after *Joels* propheſie, and therefore they that ſayd this Propheſie was fulfilled in the Apoſtles time, ſay more then you ſhall ever bee able to diſprove; yet you muſt take ſome limitation; this promiſe was not ſo univerſally fulfilled in the Apoſtles time (q) as that the people of God in after ages reape no benefit from it, but the ſpeciall thing in *Joels* Propheſie, as viſions, telling things to come, was fulfilled in the Apoſtles time, as appeares by Saint *Peters* allegation, and therefore Proteſtant Divines doe affirme againſt the Jeſuites that this promiſe was fulfilled in the Apoſtles daies, ſo ſaith (r) Dr. *Willet Ruffinus* an ancient writer ſaith *they are impudent that thinke otherwiſe*, onely *Cornelius a Lapide*, a learned Jeſuite, with *Bellarmine*, and deny it, becauſe forſooth, they alledge this place of *Acts* to prove their Church are never without Prophets that can foretell things to come.

(p) That the Jewes might know the Church could not be repaired which was now almoſt ruined, but by the Meſſias, that is the ſence of *Calvin* on the ſecond of *Acts*. (q) It comprehends a larger knowledge of him which was to bee given to the faithfull in the Kingdome of Chriſt, *Cal. inſt. pag. 706.* (r) In his *Symp Exp* St. *Peter* ſhewed how theſe propheſes were fulfilled when the holy Ghoſt was ſent like fiery cloven tongues, and he cyteth the very words of *Joel* to confirme the ſame Saying. Dr. *Williams* true Church, pag. 547.

But the other part of this Propheſie in *Acts* 2. *verſe* 18. doth belong to Gods people to the end of the World and doth conteine a ſpirit of conformitie, and of profeſſing the name, truth of God; ſo *Calvin* and *Urſinus* expound the place; *Calvin* ſaith it is referred to the worſhippers of God, thoſe that are in Covenant with him, &c. *Urſinus* of profeſſing and celebrating God, ſo that from hence it is evident, you can have ſmall comfort from theſe Texts; And I muſt further admoniſh you, to take heede, ere you bee aware leſt you ſlide into the Tents of the Papiſts while you thus plead for a Text, and the expoſition thereof.

To

To the next, contained in ſix Anſwers: None is fit for the work of the Miniſtry, unleſſe he be skilled in Arts & Tongues, for if he be not ſo qualified, how ſhall he be able to anſwer the learned Adverſary? Neither is it your anſwer that hath, or ever will prove the contrary; if you had ſaid, The true underſtanding of the Scripture comes not only by humane learning, then your ſpeech might have been admitted, and the Texts of Scripture that you have alleadged, prove nothing to this purpoſe, or if they did, yet they doe not exclude humane Learning; the ſcope of the Apoſtles meaning in that place of 1 *Cor.* 2. 13. and yours is, 2 *Cor.* 2. 13. is to ſhew that we cannot underſtand or know that Eternall Love, that ſuperabounding mercy, that incomprehenſible ſweetneſſe that is to be found in the powerfull wayes of Jeſus Chriſt, but by the Spirit; this is evidently proved from the foregoing Chapter; the Apoſtle ſpeaking that Chriſt was made unto us Wiſdome, Righteouſneſſe, Sanctification, and Redemption, proceeds all along, telling us that we cannot know theſe things but by the Spirit, for as no man knowes the things of man, but the ſpirit of a man which is in him, ſo nothing can reveale Gods love to the ſoule concerning Predeſtination, and Sanctification, but the Holy Ghoſt, which ſheds abroad the love of God in the hearts of his people; and as Jeſus Chriſt doth impart theſe things by his Spirit to his people, ſo he ſends his Miniſters to preach the ſame, not in the words of mans wiſdome, but in the demonſtration of the Spirit. Now I would intreat you in the next Pamphlet, to tell me if there be not a large difference between the interpretation of the true and univerſall, revealed meaning of the Holy Ghoſt in the ſacred Scriptures, as well by the underſtanding of the Originall, and line reading, pointing, collation, as by the Spirit himſelfe: And the certification of thoſe things that concerne a mans Eternall Salvation, by the ſame Spirit, which lye hid in Gods everlaſting love, yet revealed in the Scriptures, of which the Apoſtle here ſpeaks: It is true, a man may run into extreames as well one way as in another; And as he that is skilled in Arts and Tongues, without the light of the holy Ghoſt, cannot univerſally interpret & apply

Scripture

Scripture according to the minde of Chriſt, ſo a man that is deſtitute of skill in Arts and Tongues, and hath nothing in him, but that light which proceeds from Gods Spirit, cannot on the other ſide expound according to the originall, for God workes by meanes, he will and doth convey his minde reveal[illegible] ſo farre forth as men can comprehend him, with the conjunction of thoſe meanes he hath ordeined inſtrumentally to communicate himſelfe; now your ſelfe ſaith, that this may be deſired in thoſe that want it, beſides the Apoſtle wiſhes that the *Corinthians* had the gifts of tongues, calling it a ſpirituall gift; now if this be a ſpirituall gift, and ought to be deſired, and without which a man cannot interpret according to that tongue in which the holy Ghoſt ſpake, then God doth communicate himſelfe more to him in larger meaſures of his revealed will by thoſe meanes he hath ordeined and commended to that purpoſe, then to him who is deficient in the enjoyment of thoſe meanes, by which he ſo conveyes himſelfe, and ſo he that is univerſally qualified and hath both theſe, is fit for the vvorke of the miniſtery, (*f*) and ſo is not he that is wanting in either; true it is that Jeſus Chriſt hath not greater adverſaries then thoſe that are greatly learned, and unſanctified, witneſſe the Phariſees; but yet againe, he hath no greater friends and ſouldiers to fight his battels (although vilified by the world) then thoſe who have thoſe humane excellencies ſanctified unto them; to the other five anſwers, becauſe they are for their ſubſtance conteined in the firſt, and are anſwered in that, I will here paſſe them by and come to the next, where you ſay;

All the call mentioned in Scripture, was the peoples great neceſſitie, and their great willingneſſe to heare is moſt untrue; yet to be admitted in caſes extraordinary, and if you had made that limitation you had done well, but when your ſpeeches are indefinite, making no caution and reſtruction, where it is required, you ſhew your palpable ignorance, for God hath preſcribed other things as additionall to the calling of a Miniſter publikely to preach the Word, beſides the peoples neceſſitie and their owne willingneſſe, his orders muſt be obſerved, not neglected, now the peoples neceſſitie is to be relatively conſidered,

(*f*) Therefore to the end that unquiet and troublesome men ſhould raſhly thruſt in themſelves to teach or rule; it is expreſly provided, that no man ſhould without calling take upon him a publike office in the Church unleſſe called. This we may oftentimes marke in *Paul*, when hee meanes to approve his Apoſtleſhip, hee doth alledge his calling; if ſo great a Miniſter dare not take this upon him but by the commandement of the Lord, how great ſhamefulneſſe ſhall it be, if any man wanting either of theſe ſhall challenge ſuch honour to himſelfe, *Calv. inſtit. pag.* 522.

dered, and ſo made their election, but before a Miniſter can be compleatly fitted for the publike function of the Church, hee muſt be ordained by the Presbytery, for if none be fit for the publike function of the Miniſtery, but men ſufficiently learned, as before was declared, how can the people judge of his ability who have no knowledge therein? And if the Apoſtles would not have any to execute the office of a Deacon in the Church, which was a leſſer, and an inferior Church-officer, why ſhould thoſe that are deſigned to a greater and more publike duty miſs of that confirmation? And (t) although a man can plead never ſo much his inward calling, yet ſent he muſt be as well by the Church, as by God himſelfe; and ſhew if you can any perſon in the New or Old Teſtament, that ever publikely Preached, unleſſe in extraordinary caſes, but he was confirmed in his calling by the Church; now what neceſſity you can plead is ſomewhat hard to be underſtood; doubtleſſe there was no neceſſity in you ſo to doe, when there were godly Divines and others to do it; or is your neceſſity ſo great, as thoſe Chriſtians in the 8. *Acts* when there were none at all, but the Apoſtles now at the perſecuted Church at Jeruſalem? if you object, that thoſe Miniſters that did ſo preach, did not Preach Jeſus Chriſt purely; what of that, they preached him truly, did they overthrow any ſubſtantiall points of Faith? the Apoſtle *Paul* notwithſtanding did rejoyce when ſome preach Chriſt out of envy: ſo although they preached him not purely, yet they preached him truly.

To the next.

Spenc. *That it may be lawfull in a mans family, but not in a Church.*

Anſw. And ſo it may be lawfull in a mans family, but not in a Church.

For as there is no member of the body of Jeſus Chriſt, but is of the ſame nature of the whole, a publike member of a publike body, and the ſpirit proceeding from the head to every member is one and the ſame ſpirit, and his gifts of like nature, publike gifts of a publike ſpirit, for the good of the whole body; and ſo though they be members of one body, and are to be aſſiſtant one to another in that body, yet can theſe members performe the duties of each other? indeed in the generall they may becauſe the generalitie

(t) You ſhould underſtand that the aſſurance of the inward calling dependeth upon the outward, for albeit the Spirit of God worketh that aſſurance, yet he worketh by the outward means, by the judgement of the Elders, and of the Church, touching his aptneſſe for the Miniſtery, whileſt he conſidereth that calling is not the calling of men, but of God, through the Miniſtry of men; ſo that this ſeparation of the knowledge of an inward calling from the outward is not only abſurd, but confirmes the Anabaptiſts, which boaſt of an inward calling, where no calling of the Church went before. *Cart. 2. rep. to Whitg. 1. part. p. 260, 261.*

of their duty is to be assistant; but here lies the question, whether one member can performe the office of another, which is perticularly appropriated to him, and none other? or as you had it before, can the eye performe the office of the hand, or the hand of the eye? for as you say, *though in respect of congregated bodies, the more part are out of office, yet as we are one body in Christ & members one of another, first all members may be generally assistant to the service of the whole*, but can every member performe that which is specially affirmed of, and attributed to one? if you grant it, then *factum est*, it is done, Anabaptisme, and Anarchie, and all, we shall have come tumbling into the Church; for tell me, are not you he that said a little before from the Apostle, that the chiefest members cannot say to the least, I have no need of thee; now if every member can performe that which is specially affirmed of another, then how can you justifie your speech from the Apostle, who saith, the one hath need of the other, and if the one have need of the other, it followes that hee wants that in another which hee cannot performe himselfe; if one have no need of another, then he cannot onely doe that which properly is this, but that also which is specially attributed to another, and so you have falsified the Apostle, and beaten your selfe with your owne weapon.

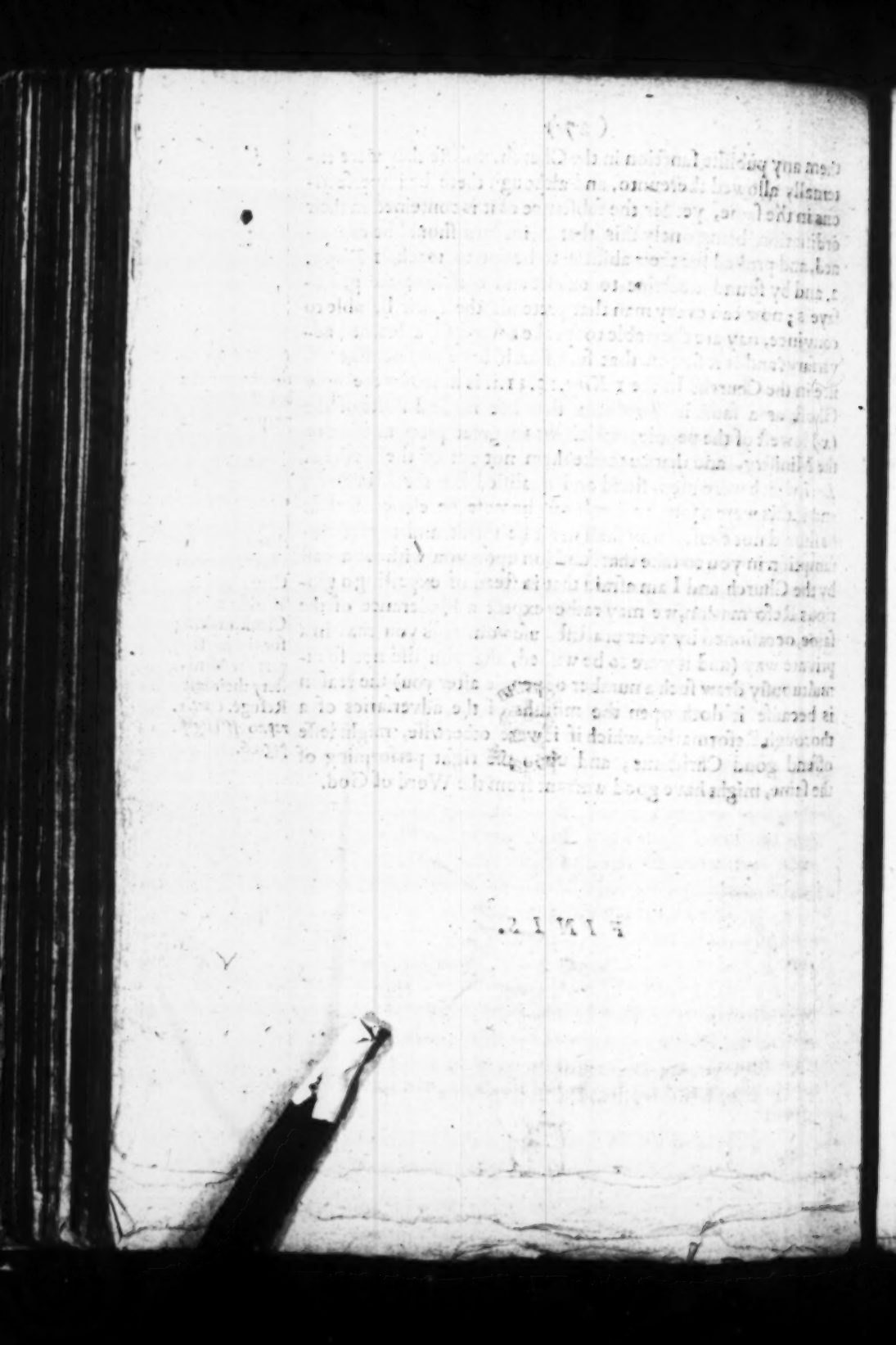
(u) Say a man have been trained up in the Schols of learning, and have never so great gifts, and fitnesse to exercise a publike office in the Church, yet he may not take upon him to Minister till he first be approved, 1. *Tim.* 3.10. that would open a gap to dangerous Schismes in the Church, good therefore it is to hearken to the advice of the Apostle, *Rom.* 12.3. *Hildersham* on Joh. 143. 248.

To the next, tis true, *that in the worke of Reformation it is necessary that all errours should be discovered, and all truths imbraced*, but you have very slenderly proved your universall practice is a truth, and if you bring no better reason then you have here in your booke published to the world, I am not afraid to tell you, that in stead of being truth, it is a most notorious untruth, and such a one, that you going about to prove true, you have both exposed your selfe, to abundance of censure from godly Divines, but also shewed the ignorance in resting upon such broken Reeds that will never hold in the tryall, and besides, are there not abundance of faithfull Ministers of Jesus Christ that notwithstanding they have had their admission into their publike offices from the Prelates, yet doe preach Christ in his puritie, and doe not you here shew your pride, that dare take acception of their allowance by the Prelates for (u) they would not preach the Word publikely, nor take upon them

them any publike function in the Church, unleſſe they were externally allowed thereunto, and although there be imperfections in the ſame, yet Sir, the ſubſtance of it is conteined in their ordination, being onely this, that Miniſters ſhould be examined, and proved for their abilitie to be apt to teach, 1 *Tim.* 3. 2. and by ſound doctrine to exhort and convince the gainesayers; now can every man that pretends the ſpirit be able to convince, nay are they able to ſpeake a word to a learned adverſary? and is it fit now that ſuch ſhould have any publike office in the Church? In the 1 *King.* 12. 31. it is noted by the holy Ghoſt as a fault in *Jeroboam*, that hee made Prieſts of the (*x*) loweſt of the people, which was a great prophanation to the Miniſtry, and that he tooke them not out of the Tribe of *Levi*, which were men fitted and qualified for the Miniſtery, and if this were a fault in *Jeroboam*, becauſe he chuſed ſuch as he ſhould not chuſe, why ſhall it not be a fault and a great preſumption in you to take that function upon you without a call by the Church, and I am afraid that in ſtead of expecting a glorious Reformation, we may rather expect a hinderance of the ſame, occaſioned by your practiſe, uſe your gifts you may in a private way (and it were to be wiſhed, that you did not ſo tumultuouſly draw ſuch a number of people after you) the reaſon is becauſe it doth open the mouths of the adverſaries of a thorough Reformation, which if it were otherwiſe, might leſſe offend good Chriſtians, and upon the right performing of the ſame, might have good warrant from the Word of God.

(*x*) You know they meane the baſeſt of the people, ſuch as gave but one leap out of the Shop into the Church, as ſuddenly are changed from a Serving mans Coat, into a Miniſters Cloak, making for the moſt part the Miniſtery their laſt Refuge. *Cart.* 1. *rep.* to *Whigift.* *pag.* 26.

FINIS.



30.

A PARADOX, IN THE PRAISE OF A DUNCE, TO Smectymnuus.

By *H. Peeham*

LONDON,
Printed for *Thomas Paybody*, in Queenes Head Court in *Paternoster Row*. 1642.

A Paradox
In the praiſe of a DUNCE.

WHen I undertook this ſubject and ſeriouſly bethought me of the Title, (as *Plinies* advice to every Author) *The praiſe of a Dunce*, I conſidered whether I were my ſelfe a *Dunce* or no, then it had beene true, *proprio laus ſordet in ore*. Againe, *Qui alterum incuſare volet ſeipſum inuenire oportet*. But when I ſaw that I had ſpent no ſmall a time in the Vniverſity, publiſhed ſome uſefull Bookes (as well in Latine as Engliſh) to the Common-wealth, which have taken in the world, and I could never get any thereby, but *ἓπη πτερόεντα*, as *Plutarch* calls them, ſilken words, I concluded I was no *Dunce*; But the greateſt reaſon of all that perſwaded me was, that for all my paines I could never get any preferment, had I bin *Dunce*, without queſtion, I had long ere this, perhaps bin double or treble beneficed, bin a lame Prebend, or Deane of ſome Cathedrall my ſelfe, or kept a fellowſhip with a good Living to boote in ſome Colledge or other, as long as I had lived. But to our purpoſe. There is no queſtion, but a *Dunce* deriveth his name from *Duns Scotus*, who was a tolerable writer in his time; and no doubt but they deſerve to be commended, for that they are pretenders to his knowledge and learning, and though they cannot attaine to the ſame, yet *in rebus magnis eſt voluiſſe ſatis*.

They commonly keepe good houſes, and give entertainement to Learned men, and ſo they do (as *Eraſmus* ſaith) *ſarcire officium Hoſpitalitatis*. Yea while they are in the Vniverſitie, they are very beneficiall by beſtowing Suppers and Breake-faſts, (beſides their liberality in Money) upon ſuch learned Schollers as make their Declamations and other exerciſes for them.

They love and make much of their Wives above other (whom they chooſe commonly the handſomeſt in the whole Country) keeping them in their Coaches, their Taffata, or Pluſh Gownes, themſelves clad in Damaske, with their broad Beavers, Hats turned up, or cruſhd cloſe before like a Court dripping-pan. They make good ſport in their exercſes, by ſpeaking of falſe Latine, making abſurd arguments, to the exceeding recreation of others. And ſince Taciturnitie, or ſilence is a vertue, they are to bee commended for their ſilence, for in learned company where matter of knowledge or Learned diſcourſe is offered, hee always holds his peace. I remember in a Chriſtmaſſe time as I was at Dinner in the

the company of one who was a Doctor, and had ſome 800l. by the yeare in ſpirituall living, when a learned friend of mine a Doctor of the Civill Law, told him that I was a ſtranger lately come from beyond the Seas, and could ſpeake little or no Latine, and deſired to ſpeake to him in Latine, which I did, the Doctor by an interpreter, anſwered me, it was not the Cuſtome of *England* to ſpeak Latine in a Chriſtmaſſe time, and ſo drinking to me wee had no more diſcourſe.

He can in his preaching pleaſe both Country and Citie, and give them conſent. In the Countrie he will never ſtand above three quarters of an houre, whereby young men of the pariſh have leaſure enough in the afternoone to recreate themſelves at any exerciſe they pleaſe: in the Citie he will not ſtick to preach (ſuch as they are) three or foure Sermons in a day. Learned B. *Andrewes* when he was Vicar of St. *Giles* without *Criple-gate* would often ſay, that if he preached twice in one day, his ſecond Sermon was rather a prating than a preaching, for indeed every Sermon hee made was throughly ſtudied, and fraught with abundance of reading and learning.

The beſt Schollers commonly are ſlovens in reſpect of one of them, they goe ſpruce and ſo neate, and whatſoever their Doctrine or diviſions be, if they be handſom men and weare pontificall Beards, they are much commended by the Fœminine Auditory, for ſaith *Eraſmus* merily, *In Far. Ep. Fœmina laudant concionem a vultu Concionatoris*, Women commend a Sermon from the Preachers countenance.

They never make any quarrell betweene our Church and the Church of *Rome*, neither meddle they with controverſie, or ever write againſt *Bellarmine*, *Bucanus*, *Suarez*, and the reſt. He will hardly ſuffer any Living to fall into the lapſe, which rather than it ſhould he will engroſſe three or foure into his own hands. He ſeldom falleth out or quarrelleth with any man, now and then he will break *Priſcians* head till the bloud runs about his eares.

Againe though he be no Scholler himſelfe, he will provide of ſome more able than himſelfe to preach, which as a foile ſets him off the better.

Sometimes if he bee ambitious of popular applauſe, hee will turne Schiſmaticke in ſome kind or other ſowing his Tares and Cockle, in woods and corners, to the hazard of his eares; This proceedeth both from want of learning, and want of wit, wherein hee is to bee pitied *veritas non quærit angulos*.

A *Dunce* alſo makes us good ſport with any of his works that he publiſheth himſelf, or that is publiſhed by another, witneſſe, *Epiſtolæ obſcurorum virorum*, where you ſhall ſee Duncery to the life, that if a man be extremely Melancholique, let him read that book, and I will warrant it to cure him.

If a *Dunce* falls into a Schollers company in travell upon the way, or meet at an Inne at night, he is the moſt boone companion of the world, he will call for Wine, and the beſt meate in the houſe (for obſerve it, they are commonly

monly the ſons of wealthy men and left exceeding rich, which indeed maketh them *Dunces*) and in the end pay for all, which, who can deny but to bee a moſt honeſt and a generous part. Hee commonly playeth well at Bowles, and is ſo valiant that hee ſcornes to give ground to any man. Hee hath an eſpeciall care of the burning of Pigges upon the ſpit, and the over-baking of Pies in the Oven, therefore by his good will, hee will make ſhort work upon a Sunday, and he thinks an Homily well read to be ſufficient.

If he bee a Separatiſt (as many of them affecting ſingularity above their fellowes prove,) he puts his Auditors to little or no charge at al for his Pulpit, a Velvet Cuſhion for his Deske, or ſo rich a Pulpit Cloth as they have at St. *Martins* in the Fields, nor ever troubles he his officious Clerke to waite at his opened Pulpit dore for his comming in, for in plaine truth his preaching place or Pulpit, is either a two-eard Bucking-tub, or at the beſt the one halfe of a Vinteners Caske, without any dore at all. The Biſhop of his Dioceſſe commonly beares with him and much delighteth in his company at publike entertainements and meetings. For many of them though they want learning, yet have they oft times good Naturall wits, and ripe conceipts upon any occaſion. As one came before Biſhop B. to bee examined and poſed of the Biſhop for a Living (which was beſtowed upon him) when he came for his inſtitution, and it fell out to be late at night, and at ſuch a time the B. was writing of a letter, Mr. B. quoth the Biſhop, you have picked out an ill time, for me to examine you in, neither am I at leaſure to aske you many queſtions, come one quoth the Biſhop; what is latine for this Candleſticke, and if it pleaſe your Lordſhip quoth the other, the Candleſticke is latine of it ſelfe, ſo it was, indeed a latine Candleſticke, the B. not knowing whether he ſpake it out of ſimplicity, or in way of jeſt, gave him his inſtitution, without further queſtioning.

A *Dunce* commonly will tell the people of their faults truly and roundly, or if they heare of any misbehaviour or abuſe in a Pariſh they will not ſtick (though he leaves his Text altogether) to correct and beate it downe, and many times will tell ſuch as are guiltie to their faces of ſuch and ſuch faults they have committed. One preached at *Barkeway*, and after he had read his Text told the people their Towne conſiſted of many Lordſhips, and how he was informed of one notable abuſe amongſt them in that Pariſh, which was, if a Cow or Oxe of another mans were ſtrayed away and hapned into any of their grounds, they would with a Rie loafe hot out of the Oven bend his hornes which way they liſted, ſo that when the owner came to challenge his owne Cow he knew not whether that were ſhee or no, for quoth hee my Cowes hornes ſtood backward, theſe ſtand before and hang downe her forehead, ſurely this is not ſhe; and thus men were cozened of their Cattell, but the truth was, none in the Town knew this trick before, but after he had preached it amongſt them, preſently after they began to practiſe it.

Another came by chance as a stranger unto a shire Towne that shall bee namelesse, some day or two before a Visitation in the same Town he sent to the Arch-Deacon residing then in the Towne, that he might have leave to preach, which (to gratifie him being a stranger and very formall in his habit) was granted: upon the day, before the whole Clergie, the Arch-Deacon, Chancellor, and most of the officers of the spirituall Court, hee went into the Pulpit, after he had made his prayer, he read his Text, *Come and See*. My Text divideth it selfe (quoth he) most naturally into two parts, the one is *Come*, the other *See*, *Come* I apply to our selves of the Clergie, and *See* to the Laitie: for the first, *Come* I divide it into three parts, whither wee *Come*, then who they be that *Come*, then how they *Come*: we *Come* hither to a Visitation, which is derived from an old Latine Verbe of the first Conjugation *Visito, visitas, Visitavi*, withall he makes an obeisance to the Arch-Deacon, and to visite is a Metaphor borrowed from the visiting of Patients by the Physitian, for they visit them to see whether they bee sicke or sound in the Body, & these Visitations to see whether the Countrey men be sick or sound in the purse or no, *&c.* who they be that *Come*, (for (quoth he) I comprehend under the name of Visitation all manner of your Ecclesiasticall Courts) here come to your Courts and visitations, Swine, men presented for drunkennesse, Goates and Towne Bulls, for lying with their owne maides, or their neighbours Wives, and what become of them after they have dearely paid for their poundage in your spirituall (or rather fleshly) Courts, they run againe into other mens Corne, and doe as much mischiefe as they did before, &c. *How they come*, your rich and double beneficed Parsons come a day or too before, and feast the Arch-Deacon, Chancellors, Proctors, sparing neither for Sack nor Claret, the poore Curate except his Church-Wardens be the more mercifull unto him to pay for his dinner, hee must fast and go home as he came: to be short, some *Come* with money, and some *Come* with none, if you do not beleeve me *Come and See*. So he fell into his Text againe, *&c.* Now *See* for the Laine, I see a number sit and stand at the nether end of this Church, who if they had beene thrifte and good husbands when they were young, they might have had their places above and had heard me better: and I see a great fault in your Inne-keepers of this ancient Citie or Town, who lodge a foot-man who hath travailed hard all day upon a Mattris or a flock-bed at the best, if an horse-man comes to your houses, riding upon an ambling Nagge, or an easie trotting Gelding you lay him upon the best feather bed you have, and sometimes upon two: I wish this fault amended, the poore footeman hath more need of a feather bed than the other, after this manner he proceeded, till the glasse was run out, when he had made an end, and was come downe, the Proctors, Apparators, and other officers of the Court, had like to have torne him in peeces, but the Arch-Deacon and Chancellor would not suffer them, but cited him

next morning to come before them, but after dinner he had taken his horſe and was never heard of after. Notable are the abſurdities of Dunſticall Schoole-Maſters, as one at Dunſtable was ſo preciſe, that hee would not teach his Schollers to ſay *Amo* I love, but *Amo* I am in Charitie, quoth a Boy wiſer than him, then Maſter I muſt conſtrue, *Cum amarem eram miſer*, when I was in Charity, I was a wretch.

I had my ſelfe a Schoole-Maſter who is yet living, who I well remember conſtrued unto mee *Macenas atavis edite regibus*, *edite*, ſet you forth *Macenas* the ſports, *atavis regibus*, of ancient Kings.

One Sir *Hugh* a Welchman who was a Brownift or the like, taught a Schoole in *Glouſterſhire*, who when he was accuſed before the Major of the Towne for teaching his boyes to ſpeake falſe Latine, and that they profited little or nothing, hee told their fathers, they ſhould play at Cat, or ſpanne Counter with all the boyes in the Countrey.

Your very *Dunce* is commonly like *Ignoramus*, an excellent Soll citor in Law buſineſſe, and many Countrey Parſons are fitter for pettifogging than for preaching.

One, a *Dunce* in Graine after hee had read his Text, fell a raylingagainſt Church Government, for which his Sermon he was cited before Biſh. *Barlow*, whom upon his horſe backe he met comming out of Gate at *Buckden* houſe, he riding upon a white Gelding with a redde Saddle and a yellow Saddle Cloth, how now Mr. *G.* quoth the Biſhop, is this Canonicall, a Red Saddle, and a yellow Saddle Cloth for a Miniſter? My *L.* quoth the Parſon, though you have Canons for me, you have none for my horſe.

And the common reaſon why moſt of our *Dunces* care not for Learning, is becauſe ſay they, *Scientia inflat*, knowledge puffeth up: and in very truth as our Times are, the matter is not great whither a man be learned or a *Dunce*, for he may come to preferment as ſoone by the one as the other, though he were but a Tradeſman, or a Mechanike.

Let not my Reader be offended at what I have written, for like a ſuite in Birchen *Lane, if any thing here fit him let him weare it.*

FINIS.

SEVERALL PETITIONS

Presented to the Honorable Houses of PARLIAMENT now ASSEMBLED.

1 The humble Petition of many thousands of Courtiers, Citizens, Gentlemen, and Tradesmens wives, inhabiting within the Cities of London and Westminster, concerning the staying of the Queenes intended voyage into Holland; with many serious causes and weighty reasons, (which they desire) may induce the honourable House to detaine her Majesty.

Presented and read in the House by the Lord Mandevill, *the tenth of* February, 1641.

2. An other of the Gentry, Ministers, and Communalty of *Cleveland* in the County of *Yorke*, subscribed to by 1400 of the best ranke and quality.

3. The humble Petition of the Gentlemen, and other Inhabitants in the County of CORNWALL.

London, Printed by a true Copy for Iohn Wright. 1641.

SEVERALL PETITIONS

Presented to the Honourable Houses of Parliament now Assembled.

The humble Petition of many thousands of Courtiers, Citizens, Gentlemen, and Tradesmens wives, inhabiting within the Cities of London *and* Westminster, *&c.*

Humbly Sheweth,

THat your Petitioners, their husbands, their children, and their families, amounting to many thousand soules have lived in plentifull and good fashion, by the exercise of severall Trades, and venting of divers workes: for learning whereof, many of them have served Apprentiships, others taken houses and shops both in the Citie and Suburbs, and also in the Exchanges at very great rents: all depending wholly for the sayle of their Commodities, (which is the maintenance and very existence and being of themselves, their husbands, and families) upon the splendour and glory of the English Court, and principally upon that of the Queens Majesty; by occasion of whose

Hop-

Royall preſence we have hitherto had ready utterance for our Commodities, and were thereby enabled to pay our rents, and live in good repute: but upon late notice that her Majeſty is reſolved inſtantly to depart the Kingdome, we cannot but thereby foreſee an utter ceſſation and decay of all our trading, ſo that we become utterly diſabled to pay our rents, ſupport our ſelves, or our families; and can apprehend nothing but diſtraction, penury, and ruine: or that our eminent and inevitable neceſſities will produce ſome violent effect. And your Petitioners have cauſe to feare that this ſudden reſolution in her Majeſty is occaſioned by ſome juſt diſtaſte taken at divers unuſual and tumultuous aſſemblies, to the affright of her Royall Perſon, and at the unpuniſht printing of many licentious and ſcandalous Pamphelets; ſome covertly, ſome plainely, wounding her ſacred Majeſty in the opinion of the vulgar, as an Abbettor or Counſellor of ſuch deſignes, which are pretended to diſturbe the peaceable government both of this Kidgdome and *Ireland*; whereas your Petitioners are confident ſhe was not onely a ſolicitous mediator for the aſſembling of this gracious Parliament, but that ſince Her comming into this Kingdome ſhe never did ill office to any particular Subject, but hath oft beene an inſtrument of many Acts of mercy and grace, to multitudes of diſtreſſed people.

And your Petitioners likewiſe conſidering the great happyneſſe brought to this Nation in her Princely Iſſue, of which native comfort this Na-

tion hath beene barren now almoſt a hundred yeares, are the more encouraged,

Humbly to pray, That this Honourable Aſſembly would give ſome ſpeedy aſſurance to her Majeſty, that the Authors and Inſtigators of ſuch ſeditious tumults and ſcandalls, ſhall be ſtrictly enquired after, and puniſht; and that ſhe may receive ſuch publike vindication by Parliament, againſt all ſuch calumners of her ſacred Majeſty; and give her that due honor and reverence we are ſure ſhe merits, and joyne with us in Petition for her continuall reſidence amongſt us: whereby ſhe receiving full aſſurance of the love and fidelity of her Subjects in this Kingdome; your Petitioners may with ſome comfort redreſſe themſelves to her Majeſties compaſſion of her affectionate people, humbly to pray her ſtay.

So ſhall they have cauſe to pray for your Honours proſperity in all your actions: And ever remaine the true and faithfull Proteſtants to the Church of England, *till death.*

To the Right

HONOVRABLE THE LORDS

Assembled in Parliament,

The humble Petition of the Gentry, Ministry, and Commonalty of *Cleveland*, in the County of YORKE:

WHereas we know no other meanes under God, to divert the just Judgements which he hath executed against the Church of the *Laodiceans*, for the luke-warmenesse in Rebellion, or against the Church of *Thyatira*, for keeping Seducers, nor to prevent our eminent dangers, but by a most necessary and speedy executing of the Lawes of God and the King. We doe therefore desire to certifie, that we are resolved to live and dye in the Faith of the Protestant Religion; (knowing no other meanes of Salvation) and that we will defend it with our Lives and Goods, which that we may with our abilities, be encouraged in performing.

We humbly above all things desire, that wee may be secured, a happy Reformation aforded, and the Lawes of God and the King without favour or delay, justly put in execution against Papists.

To the moſt *Honourable* and high Court of Parliament.

The humble Petition of the Gentlemen, and other of the Inhabitants of the County of *Cornwall*.

HAving ſeene and heard the many (though ſcarce divers) Petitions to this Honorable Aſſembly by the Inhabitants of divers Counties and Cities of this Land, as alſo Corporations, Companies, and Trades, ſome againſt Biſhops, ſome againſt the Common prayer, and all againſt ſuch judiciall and things ſuper-elementary to the Region of their capacity of judging, and matters onely belonging to the Judicature of this grave Synot, which ſeemes either to diſtruſt, or direct, or both, your great wiſedomes; Wee therefore the Gentlemen and other the Inhabitants of *Cornwall*, with as many hearts, though not hands, with as many good wills, though not perſons, not in imitation, but rather by provocation, and neceſſity in theſe times, to ſhow our good minded affections, doe humbly proſtrate the utmoſt of our ſervice to your feet. In which (or rather after which) we take leave humbly to beg.

That you will bee pleaſed to bend your auxiliary and good affections to the redreſſe of the diſtreſſe of the miſerable Proteſtants in *Ireland*. To gaine whoſe good, proſperity, peace, and tranquility, to perſerve the Soveraignty of that Land

Land to our Royall King, and to maintaine his and this Kingdomes honour, We ſhall willingly lay downe our lives and fortunes.

That you will bee pleaſed to continue your great reſpect, dutifull love, and true obedience to our Royall Soveraigne, by maintaining his juſt, and no way antelegall Prerogative.

That you will be pleaſed to put the Lawes in due execution againſt all Jeſuites, Seminaries, Papiſts and Recuſants.

That you will be pleaſed to looke upon the other ſide, and duely weighing the actions (or rather factions) of ſome, (whom moſt men call Citizens) to ſcourge their irregular and diſorderly ſchiſme and hereticall Sects, into right paths of ſerving God, to frequent his Houſe, and to pray as well as heare, to allow order, and obey conformity, to reverence learning, and bow to authority, to be under a diſcipline, and live in order.

That you will be pleaſed to maintaine and eſtabliſh the ancient fundamentall and moſt venerable Lawes, order and diſcipline, both of our Church and Commonwealth, to continue the reverenc'd Office, and puniſh the offending perſons of Biſhops, to have in high account, and maintain as farre as in you lyes) the Divine and excellent forme of Common-prayer, to correct braine forg'd doctrine, by your examplary precepts ſtrike a reverence of Gods Houſe into every mans breaſt.

That you will be pleaſed to intimate to the people your honorable and wiſe intentions concerning

cerning Divine Service, least while you hold your peace, some rejecting it in part, others altogether, they vainly conceive you countenance them.

Lastly, (not to trouble your great affaires any longer) That you will be pleased to take into your sage consideration, those scandalous and ill affected Pamphlets, which flye abroad in such swarmes, as are able to cloud the pure ayre of truth, and present a darke ignorance to those who have not the two wings of Justice and knowledge to fly above them.

Now to polish this our worke with a smooth demonstration of our modest intents, that the tinctures which in introduction fell on the forementioned presents, may slide without a staine from this; Wee doe in all humility declare, that neither distrust of your intentions, nor opinion of any of our councels worthy your eares ever tainted our thoughts, but that we have still beene and are confident, that this most wise Synod hath ever thought fit, resolv'd and will confirme into action, what wee now humbly request, therefore this our present, not so much a Petition as a prayer of willing and thankefull hearts for the hop'd sequell, is onely to shew our true intentions and good-will towards his gracious Majestie, and this high Court, as Instruments of the peace of our soules and bodies, for which wee are unanimously and immutably resolv'd to spend our dearest blood.

Published by I. B. Gent.

FINIS.

M

Fir

2.

3.

4.

5.

6.

your
ther,
any
into
d ill
fisch
of
to
and
oth
the
the
ut a
de-
ons,
rthy
that
this
olv'd
now
sent,
lling
ll, is
ood-
this
four
nani-
d our

SIX GREAT MATTERS OF NOTE.

Videlizet,

First, two *Petitions* of the LORDS and COMMONS to his *Majestie*: *February*, 2. 1641.

2. His *Majesties* Answere to the two *Petitions* of the *Lords* and *Commons* delivered, as aforesaid.
3. His *Majesties* Consent for the Princesse *Maries* going to *Holland*.
4. Her *Majesties* Answer to a *Message* of both *Houses*.
5. His *Majesties Message* to the *House* of *Commons*. *February*, 7. 1641.
6. The humble *Answere* of the Honourable *House* of *Commons* to the Kings last *Message*, as aforesaid; in defence of the Speech lately spoken by Mr. PYMM.

Printed by *R. O.* and *G. D.* for *F. Coules*.

1641.

SIX GREAT MATTERS OF NOT

Videlicet,

First, two *Petitions* of the Lords and Commons to his *Majesties*.

February, 2. 1641.

2. His *Majesties* Answere to the two *Petitions* of the *Lords* and *Commons* delivered, as aforesaid.
3. His *Majesties* Consent for the Princesse *Marie* going to *Holland*.
4. Her *Majesties* Answer to a *Message* of both *Houses*.
5. His *Majesties* *Message* to the *House* of *Commons*.

February, 7. 1641.

6. The humble *Answere* of the Honourable *House* of *Commons* to the Kings last *Message*, as aforesaid, in defence of the Speech lately spoken by Mr. Pymm.

Printed by R. O. and G. D. for I. Coules.

TO THE KINGS MOST EXCELLENT MAJESTIE.

The humble Petition of the Lords *and* Commons *now assembled in* PARLIAMENT.

THe present Evils and Calamities wherewith your Kingdomes are most miserably intangled, the eminent dangers which threaten your Royall person, and all your people, have caused us your most faithfull and obedient subjects, the *Lords* and *Commons* in this present *Parliament*, with thankfulnes to entertaine, and with all earnestnes of affection and endeavour to pursue the gracious proposition and direction which not long since we have received from your Majestie: and we have thereupon taken into our most serious consideration, the wayes and meanes of securing the safety of your royall person, preserving the Honour and Authority of your Crowne, removing all jealousies betwixt your Majestie and your people, suppressing the rebellion in *Ireland*, preventing the feares and dangers in this Kingdome, and the mischievous Designes of those who are enemies to the peace of it. And that we may with more comfort and security accomplish our duties herein, we most humbly beseech your Majestie, That you will be pleased forth-with to put the Tower of London, and all other Forts and whole *Militia* of the Kingdome, into the hands of such persons as shall bee recommended unto your Majestie by both Houses of *Parliament*, which they assure themselves will bee a hopefull entrance into those courses, which (through Gods blessing

blessing shall be effectuall for the removing of all diffidences and mis-apprehension betwixt your Majestie and your People; and for establishing and enlarging the Honours greatnesse, and power of your Majestie and your loyall posterity, and for the restoring and confirming the peace and happinesse of loyall subjects in all your Dominions.

And to this our most necessary *Petition* we in all humilitie expect your Majesties speedy and gracious answer, the great distractions and distempers of the Kingdome not admitting any delay.

To the KING'S most excellent *Majestie*.

The humble Petition *of the* Lords *and* Commons *now assembled in* PARLIAMENT.

Sheweth,

THat whereas your Majesty by a *Message* sent to both Houses of *Parliament*, signified an apprehension of some Treasonable matter to have beene committed by the Lord *Kymbolton*, Mr. *Hollis*, Sir *Arthur Haselrig*, Mr. *Pym*, Mr. *Hampden*, and Mr. *Strode*; and thereby declared your Majesties intention to proceed against them in an unquestionable way. We the *Lords* and *Commons* in this present *Parliament* assembled, did make our humble Petition to your Majesty, to beseech your Majestie to give directions that your *Parliament* might be informed before Tuesday then next ensuing, what proofe there was against them, that accordingly there might be legall and Parliamentary proceeding against them, whereby they might be brought to condigne punishment, if guilty; or discharged from so heavy an accusation if innocent: And whereas your Majestie was graciously pleased Answer to *Petition* to expresse your good approbation of the Houses for the speedy proceeding against the persons in that petition mentioned; yet your Majestie gave no other satisfaction to their desire then this; That your Majestie held it necessary, lest a new mistake should breed more delayes that it should bee resolved, whether your Majestie were bound in respect of priviledges to proceed against them by impeachment in that Parliament, or to be left at libertie to prefer an Indictment at the Common law, in the usuall way to have your choice of either; and we finding still that there is no legall and Parliamentary proceedings

dings against them, and that they still lie under the burden of that high Charge. We think it our duty once againe to beseech your Majesty to give direction, that your parliament may be informed before Friday next, what proofe there is against them, that accordingly they may be called to a legall Triall, it being the undoubted right and priviledge of parliament, That no member of parliament can be proceeded against without the consent of parliament. And this we most humbly conceive our selves obliged to aske, it being most agreeable with Justice, to have the innocency of parties unjustly charged, manifested, then to bring the nocent to their just punishment.

His Majesties answer to two Petitions of the Lords and Commons delivered, Febr. 2. 1641.

HIs Majesty having well considered of the two severall Petitions, presented unto him on Wednesday the second of this moneth, from both Houses of Parliament, and being desirous to expresse how willing he is to apply a remedy, not only to your dangers, but to your doubts and feares; he therefore, to that Petition which concernes the Forts and *Militia* of this Kingdome, returnes this answere: That when he shall know the extent of power which is intended to be established in those persons, whom you desire to be the Commanders of the *Militia* in severall Counties; and likewise to what time it shall be limitted, that no power shall be executed by his Majesty alone, without the advice of Parliament,

Then he will declare, That (for the securing you from all dangers of iealousies of any) His Majesty will be content to put in all the places, both of Forts and *Militia* in the severall Counties, such persons as both the Houses of parliament shall either approve or recommend, unto him, so that you declare before unto his Majestie, the names of the persons whom you approve or recommend: unlesse such persons shall be named, against whom he shall have iust and unquestionable exceptions.

To the other petition, concerning the members of either House, His Majesty returnes this answer, That he once conceived, that he had ground enough to accuse them, so now his Majesty findes as good cause wholly to desert any prosecution of them.

And for a further teſtimony of his Majeſties reall Intention towards all his loving Subjects (ſome of whom haply may be involved in ſome unknown and unwilling errors.) For better compoſing and ſetling all feares and jealouſies, of what kind ſoever, His Maieſtie is ready to grant as free and generall a Pardon for the full contentment of all his loving Subiects, as ſhall by the approbation of both Houſes of *Parliament* be thought convenient for that purpoſe.

His Majeſties conſent for the Princeſſe Maries *going to* Holland; *And her Majeſty to accompany her thither.*

HIs Maieſty being very much preſſed by the States Ambaſſador to ſend the Princeſſe his Daughter immediately into *Holland*; and being likewiſe earneſtly deſired by his royall Conſort, the Queen, to give her Maieſty leave to accompany her Daughter thither; hath thought fit to conſent to both deſires, and to make this his Maieſties reſolution knowne to his Parliament.

Her Majeſties Anſwer to a Meſſage of both Houſes.

THe Queene having received a meſſage from both houſes of Parliament by the Earle of *Newport* and the Lord *Seymoure*, intimating unto her, that ſhe had bin told that the Houſe of Commons had an intention to accuſe her of high Treaſon, and that Articles to that purpoſe had bin ſhewed unto her, returns this anſwer,

That there was a generall report of an Accuſation intended againſt her, but ſhe never ſaw any Articles in writing, and having no certain Author, either for the one, or for the other, ſhee gave little credit thereunto, and much leſſe now being aſſured from the Houſe of Commons that never any ſuch thing came into their thoughts.

Nor will ſhe believe they would lay an aſperſion upon her, who hath ever bin very unapt ſo far to miſconſtrue the actions of any one perſon, and much more the proceedings of Parliament, and ſhall at all times wiſh a happy underſtanding betweene the King and his people.

His

His Majesties Message to the House of Commons, FEBRUARY 7. 1641.

HIS Majesty taking notice of a Speech, pretending in the Title to have beene delivered by Master *Pym* in a Conference, and printed by Order of the House of Commons, in which it is affirmed, That since the stop upon the Ports against all *Irish Papists* by both Houses, many of the chiefe Commanders, now in the head of the Rebels, have beene suffered to passe by His Majesties immediate Warrant; And being very certaine of having used extreme caution in the granting of *Passeports* into *Ireland*; So that He conceives, either this Paper not to have beene so delivered and printed as it pretends, or this House to have received some mis-information;

His Majesty would be resolved, Whether this Speech were so delivered and printed, and if it were, would have this House to review upon what Informations that particular was grounded, that either that may be found upon re-examination to have been false, and both this House and his Majesty injured by it; Or that his Majestie may know by what meanes, and by whose fault, His Authority hath beene so highly abused, as to be made to conduce to the assistance of that Rebellion, which Hee so much detests and abhors, and that He may see Himselfe fully vindicated from all reflections of the least suspicion of that kinde.

The Humble Answer of the Honourable House of Commons to the Kings Ma^tie^s *last Message,* FEB. 7. 1641.

In defence of the Speech lately spoken by M^r^ PYM.

YOur Majesties most loyall and faithfull Subjects, the Commons now assembled in Parliament, have taken into their serious consideration the message received from your Majesty the 7th of this instant *February*, And doe acknowledge that the Speech therein mentioned to be delivered by Master *Pym* in

in a Conference, was printed by their Order, and that what was therein delivered, was agreeable to the ſenſe of the Houſe: And touching that paſſage wherein it is affirmed, that ſince the ſtop upon the Ports againſt *Iriſh Papiſts*, by both Houſes, many of the chiefe Commanders now in the head of the Rebels, have beene ſuffered to paſſe by your Majeſties immediate Warrants. They preſent your Majeſty with this their humble Anſwer.

THat they have received divers advertiſements concerning ſeverall perſons, *Iriſh* and other Papiſts, which have obtained your Majeſties immediate Warrants for their paſſing into *Ireland*, ſince the Order of reſtraint of both Houſes; ſome of which, as they have beene informed, (ſince their comming into *Ireland*) have joyned with the Rebells, and beene Commanders amongſt them, and ſome others have beene ſtayed, and are yet in ſafe cuſtody: Particularly, the Lord *Dalvin*, and foure other perſons in his company, whereof one is thought to be a *Prieſt*, One *Colloyel Butler*, brother to the Lord *Montgarret*, now in rebellion, and Sir *George Hamilton*, all which are *Papiſts*, and one other (as is reported) being ſonne of the Lord *Netterfield*, whoſe father and brother are both in rebellion. The particular names of others we have not yet received, but doubt not but upon examination they may be diſcovered.

And your Majeſties moſt faithfull Subjects are very ſorry, that the extreme caution which your Majeſty hath uſed, hath beene ſo ill ſeconded with the diligence and faithfulneſſe of your Miniſters. And that your Royall Authority ſhould be ſo highly abuſed, although (as it was expreſt in that Speech by Maſter *Pym*) we believe, it was by the procurement of ſome evill inſtruments too neere your Royall Perſon, without your Majeſties knowledge and intention. And we beſeech your Majeſty to take ſuch courſe, that not onely your Honour may be vindicated for the time paſt, but your Kingdome may be ſecured from the like miſchief for the time to come.

Read, and by Vote upon the Queſtion, aſſented unto.

FINIS.

A MEDICINE FOR THE TIMES. OR, AN ANTIDOTE AGAINST FACTION.

Written, By T. J.

Containing these Cures, viz.

1. *How to cure a man that hath a factious Spirit.*
2. *How to cure a woman so possessed.*
3. *A new and direct experiment, to know the* Kings-Evil.
4. *How to cure one that is troubled with crosses.*
5. *A cure for him that is troubled with an* Ovall-pate, *(in English) a* Round-head.
6. *A brief Definition of a Disease call'd* Obstinacie.
7. *A cure for his Impatience, that is angry with me for this slender expression of my Art.*

LONDON. Printed for *Robert Wood.* 1641.

A

MEDICINE FOR THE TIMES.

1. *How to cure a man that is poſſeſſed with a factious Spirit.*

Take one heartfull of Eccleſiaſtical obedience, as much of Regall ſubmiſſion (for this being a malady of the minde, requires the Phiſick to be mentall) forbear the ſocietie of thoſe infected people, that would make a breach in that ſacred Text; *Feare God, Honour the King.* Let not the ground of your Religion (which is the prop of the ſoul) conſiſt only in Contradiction, unleſſe you hope to gain Salvation, by diſputing niceties. Or if you are ſo ſtrangely poſſeſſed, that you muſt make your lives a tedious Argument, let not your reaſons be like the womens reaſons, (*It is not, becauſe it is not*) there is as much difference betwixt *Religion* and *Faction*, as is between a Temple of Saints, and a Den of Theeves. If you do not love your enemies, according to divine injunction (though that part of the *Litanie* be diſputed) you may queſtion your own Salvation. If you can thus purge your ſelf with theſe Receipts, you may quietly enjoy your health, without the unneceſſary charge of bleeding.

II.

2. *How to cure a woman so possest.*

A Woman being the weaker Vessell, shall have the application of a weaker Remedy; let her obey her husband when he hath taken his Cure, and not disdain to conceive that (over his own Family) he is both a King and a Bishop, one that is capable both of morall Government, and Divine: this observation in her, will keepe her from pulling off the sacred Chain that is about the neck of *Authoritie*, and free her from a strange madnesse she hath got in expounding Scripture: and to conclude (according to her own Beliefe) I would not have her sit or lye Crosse-leg'd, it is abominable, and the continuance of such crossing may prevent the first great Blessing, *Encrease and multiply.*

III.

3. *A new and direct Experiment to know the Kings Evill.*

THe small Practice I have had in *Physick*, hath instructed me that one Simple hath been mix'd with many Varieties for severall Diseases; such use must I make of this one excellent drug *Obedience*; which being mix'd with right consideration, will so purge the brain, that the eyes of good opinion will bee open, and your discerning shall be perfect; whereas before, you look'd as people do through deceitfull glasses: every white seem'd a blemish, and every such blemish a thousand; I must now prescribe a Diet: fast one month from Faction, observe the Kings Lawes, behold him in his true Prerogative; write not about the new stampt Coyn of your Conscience, *Ego & Rex meus, I and my King.* Do not onely ceremonially take the Oath of Supremacie, but obey it with a true consideration, that the breach of it will shake the very frame of your *Religion*; if you can sincerely obey all this, you have a sound body, and cannot be troubled with the *Kings Evill.*

3. *How*

IV.

How to cure one that is troubled with Croſſes.

CArry no Coyn about you; for you know that there is an Image on one ſide, and a Croſſe on the tother: and I would have you ſo much the more avoid it, becauſe you are already prone to worſhip it, and ſome think it is the only way to make a Papiſt on you: avoid that *Idolatrous play of puſh-pin* (though with a ſiſter) let not your Children be inſtructed in the horn-book; becauſe of the firſt *Character*: forbear to walk in theſe forbidden paths, till their names be chang'd (*viz.*) *Whitecroſſe-ſtreet*, *Redcroſſe-ſtreet*, *Charin-Croſſe*, *Cow-Croſſe*, *Ratcliffe-Croſſe*, *Biſhopigate-ſtreet*, *Ave-mari lane*.

If any mans Name be *Croſſe*, let him change it, and call himſelf *Overthwart*, as *William Overthwart*, *John Overthwart*, or *Martin Overthwart*; unleſſe his name be *Andrew*, then you may call him *Andrew Croſſe*: I will not wiſh you to put away all *Croſſe wives*, becauſe *I* would not debar ye of the generall ſociety of women.

I ſhould applaud their pulling downe of *Cheap-ſide Croſſe*, but I fear that there are certain men amongſt them, who (under pretence of Zeal) weigh not altogether ſo much the *Idolatry* of the form, as the ponderous ſubſtance of the Lead: and I pray, let any honeſt man judge, what Relation Fellony hath to Acts of Piety, if it have, wee muſt cenſure this to be a holy Robbery: which according to common ſence, is a ſtrange contradiction, and cannot hold in Religion; unleſſe they largely ſtretch this Text to it: *They tooke Heaven by violence*: which they conceive (according to litterall explanation) is with Clubs and Staves, and ſhort Swords, worn up to their Arme pits. Some ſhut up their ſhops, to make the times hard, purpoſing to ſtarve his Majeſties Subjects into a zeal like theirs; (in concluſion) I would not have all Croſſes put down; becauſe *I* would have no

alteration in the Regall Diadem, which hath ſtood many wiſe Ages unqueſtion'd. I am an honeſt Phyſitian (though I ſay't) and am ſo farre from being a Papiſt, that I dare curſe the Pope; ſo farre from being a *Seperatiſt* I dare love the King: And that I am no Neuter, ſhall appear in my willing Service (provided there be an equality in my Spirit and my Office) in the hazard of my life for my King and Country.

5. *A Cure for him that is troubled with an* Ovall-pate, *(in Engliſh) a* Round-head.

NO man is demonſtrated to be a *Round-head*, but he that takes the name to himſelf; and conceives he is ſo, becauſe he is in oppoſition to the *Cavalier*: (who may be an honeſt man, though he wear skarlet and ſilver lace, and holds it no ſin to be in faſhion.) A *Round-head* is a man (though cut within a quarter of an inch to the skull) hath more hair then wit, and according to his daily diſtractions, may be titled *Hair-brain'd*: And this proves him to be an *Hypocrite*: for though his hair be clipt ſhort, he loves to wear it long, and very long; which is, from *Generation* to *Generation*. (Long may he wear it.) Hath not that man more hair then wit, whoſe wit is ſo much troubled with his hair? (your cenſure Gentlemen:) For my own part, cauſe I would know the way to heaven to an hairs breadth, I have left off my Periwig; and I have not had one pious thought, for that cauſe, more then I had before. It is in hair, as it is in habit; one man wonders why I wear it long, I as much wonder why he wears it ſhort: I love a broad brim'd hat, he loves a narrow one: my opinion of this formall reformation, is but a change from one indifferent ceremonie to another. In brief, if a man be troubled with a *Round-head*, let him do as if his right hand offended him. *Deſperate Diſeaſes muſt have deſperate cures.*

6. *The Brief definition of a Diſeaſe cal'd* Obſtinacie.

IF a man worſhip ſeriouſly his own opinion, contrary to divine *Inſpiration*; which he cannot aſſure himſelf, whilſt he hath

hath one thought of Oppreſſion; or wants the zealous Obedience he ought to pay to *Gods Lord Deputie; his own Anointed:* for in this point my opinion runs hand in hand with that Gentleman that writ theſe Lines:

They whom their King affront, the like would do,
To th' King of Kings, could they come at him to.

I am ſo farre from the ſpirit of Contradiction, that if I had a full aſſurance, the alteration of my form would ſave me, I ſhould willingly reſigne my faſhionable habit, and confine my ſelf to the ſteeple crown hat, ſhort hair, *Geneva Ruffe*, with all accoutrements correſpondent to this poſture; but indeed I will not beleeve any man can adde to his ſalvation or damnation by *Form* meerly: if preaching is as ſacred in a ſtable as in a Church, why not in a Church as well as a ſtable; a place fit for Oxen and *Aſſes*) if ye do it in remembrance that it was the neceſſitated place of our Saviour, ye ſtand in your own light, and confute your ſelves; you may with as little idolatrie keep in view the form of that whereon he died, as of that where he was born; he that conceives *Cheapſide Croſſe* may cauſe idolatrie, hath but a weak faith, and, for ought I know, he doubts if it ſtand long, himſelf may be won to be a worſhipper, and by this means would prevent it: For my part, if he like as I do, which is for the workmanſhip in the nice and naturall poſtures, and as the grace of ſo glorious a city, he would go home, mend ſhoes, and never trouble his head about it. I plead not for it, for were it down, I would not give the poor Contribution of a penny to have another erected, becauſe it ſhould not trouble the heads of the unimploy'd people.

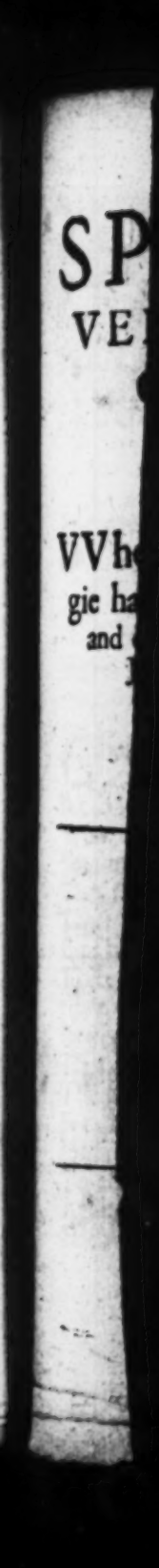
7. *A Cure for his Impatience that is angry with me, for the expreſſion of my Art.*

IN the firſt place, he hath no cauſe to doubt my Medicines, for ile give him no worſe then ile take my ſelf. Let him not brand me with a prejudicate opinion, that I am a Papiſt; for, by yea and nay, I am none, but can with a ſafe conſcience, take the oath of *Supremacie*; I love the King, and all thoſe that love him,

I

I daily pray for the prosperitie of all those high designes in Parliament; I am no Railer and *Pamphletizer* against Bishops; 'tis a charitie I hold not, to laugh at any mans fall, though my enemie and persecutor: Nor would I weaken so great a Synod as this present Parliament, as to conceive they know not how to dispose of Offenders; if things may not proceed in Order, a Common-wealth will quickly prove a heap of Ruines; and resolve, as the world must (at the generall doom) to its first *Chaos*. And thus being come to the worlds end, I leave you.

FINIS.



34

THESE SPIRITVALL VERSES OF IAMES HUNT,

Concerning the Down-fall of the *Ceremonies*.

VVhereby the Biſhops and their Clergie have made, as it were, a trade to blinde and deceive the Children of God, whom Chriſt Jeſus hath redeemed from the bondage of Hell and corruption, by his ſuffering upon the Croſſe, and the power of his Reſurrection.

LONDON:
Printed for *Andrew Coe.*
1642.

THESE SPIRITVALL VERSES OF IAMES HUNT

Concerning the Down-fall of the Ceremonies.

WVhereby the Bishops and their Clergie have made, as it were, a trade to blinde and deceive the Children of God, whom Christ Jesus hath redeemed from the bondage of Hell and corruption, by his suffering upon the Crosse, and the power of his Resurrection.

LONDON:
Printed for Andrew Cre
1642.

THESE SPIRITVALL VERSES OF IAMES HUNT,

Concerning the Down-fall of the *Ceremonies*.

CHristian Brethren, the first Booke that I had printed, the
people said that I was pictured in a tub;
But so long as my Doctrine is sound and good,
What need you jeere me for my tub?
But the Clergie which are under the authoritie of the Bishops,
They say that I doe climbe too high,
Their Pulpit I must not come nigh;
But I have proved their Doctrine is neither cleere nor sound,
Therefore I pray let me get up, and you come downe;
For you have so many false and corrupible doctrines raisde,
By your Latine tongue, and your Greeke phrase;
That now I trust in the living God,
The plaine English tongue will win the praise;
For the powerfull God that made the skies,
Hath chosen the weake things of the world
To confound the famous Universities. (rise,
Again, our glorious God, from whence all true wisdome doth a-
Hath chosen the foolish things of the world to confound the
The first *Cor.* Chap. 1. vers. 2. (wisdome of the wise;

Wherefore Greeke and Latine that seemeth to be so bright as (the Sun-beame
I pray give me leave to interpret a womans dreame,
Which said, shee was a dreamed she had on a Lawyers gowne
Which doth plainly signifie their craftie kingdome will come (downe;
For if they will be joyned to the God of peace,
Their craftie Law must end and cease;
But master Lawyer, you may thinke this is an ill sound,
To tell us our craftie kingdome will goe downe,
But I would intreat you not to thinke so,
For I am your friend and not your foe;
For I shall sing you a pleasant song, (tongue
You may be Schoolmasters to teach other Nations the English
For God will gather all Nations into Religion one;
So by degrees all shall be taught the English tongue;
For the Word which proceedeth from the God of peace,
Doth plainly say, that *tongues shall cease*; 1 *Cor.* 13. (adore,
But Lord Bishops & deep Doctors which Scholler ship so much
You may perceive this being so, your Universities will grow
But the children of God shall glorifie his name therefore, (poore
For they shall plainly understand, they are the tooles of the whore;
For henceforth no man shall need the Universities,
For to learne the wisdome of the wise;
For there are very few mysteries in the Gospel that be so strong
But they may be unfolded by the plaine true English tongue;
For now I make no doubt, but *Babylon* will be quite throwne
By the cleare voice of the Trumpet sound; (downe,
I meane by the powerfull Preaching of Gods grace,
That true and sound Religion will take place;
These things I behold with my spirituall eye,
For which the name of God, I honour, worship, and magnifie.

CHristian Brethren, God hath said the Gospel in such a compleat way, that if there be a mystery or parable that speaketh something darkly in one place, I can finde two or three other places for to prove and justifie what that darke mystery signifieth, so that is the true and perfect way to interpret the mysteries of God to the true meaning and signification, wherefore Christ saith plainly, *First seeke the Kingdome of Heaven and the righteousnesse thereof, and then all things shall be added unto you*: I understand and can prove that Christ and his Gospell signifieth Christ and his Kingdome, and all those people that are and shall be reconciled to Christ, and to the obedience of his Word, which is revealed in his Gospell, they are those whom God hath ordained for to reigne with Christ in glory for ever. Now I hope the Clergie of *England*, nor no other man will fight against that which they pray for in the Lords Prayer, which saith, *Thy Kingdome come, thy will be done*: Wherefore seeing it is Gods good will and pleasure, to shew his power in weakneſſe, for to raise me up to shew unto all people the true and per-

ſeeke way, how they may be delivered from the bondage of hell and corruption, into the glorious libertie of the children of God: I ſay againe, I hope the Clergie nor no other man will ſhew themſelves for to be ſo unwiſe, as to fight againſt that which they pray for every day: It is written in the 22. Chapter of the *Revelations*, verſ. 16. Chriſt ſaith plainly, *I Jeſus have ſent mine Angells, to teſtifie unto you theſe things in the Churches*; The Angell plainly ſignifieth for to be the Miniſter and Meſſenger of Ieſus Chriſt, whom God our glorious Father, and Chriſt Ieſus our Redeemer, hath raiſed up for the eſtabliſhing of true and ſound Religion: Wherefore if the Honourable High Court of Parliament will be pleaſed to take notice hereof, it may be a good means to help forward Reformation; which will be to the praiſe and glory of God, and to the confounding of falſe doctrine and falſe worſhip, which belongeth to the devill, which God hath promiſed ſhall come to confuſion; and God is true, and his Goſpell is true, and every title of his Word ſhall be performed.

Now

Now for matters of Law, I would faine know what difference can arise betwixt man and man, but that a Iustice of Peace, and a Iury of twelve men, may make a peaceable end, and so every man may have his right. It is written in the seventh Chap. by *S. John*, verſ. 51. *Nicodemus* ſaid concerning Chriſt; *Doth our Law judge any man before it heare and know what he doth*; So I hope our Royall King and Honourable Parliament, will not maintaine any ſuch Law, that a man ſhall be caſt in priſon, as I have been eight times, and now am threatned to be caſt in priſon againe, for ſpeaking and iuſtifying nothing but the very truth, to the praiſe and glory of God. But that I ſhall be brought unto my tryall, to ſhew the cauſe why I cry out ſo much againſt the Clergie, which are under the authoritie of the Biſhops, which have linked themſelves together, as in a chaine, againſt Chriſt and his elect children; Wherefore I beſeech ſome good Chriſtian people, for the mercies of God, and true love that is in Ieſus Chriſt, that you will ſtand my friend, for to intreat the High Court of Parliament, that I may be brought to my tryall; that the ſame

abominable

abominable bond of iniquity may be broke, and on the other ſide, the ſpirit of God may be graunted to have his free courſe; for the which, you need not doubt but that Chriſt will reward you with the Crowne of his everlaſting glory: And ſo God ſave the King and Queene, and their royall iſſue; with all the Nobility and Communalty of this Land, and guide them all with thy grace and holy Spirit, that they may lead their lives pleaſing and acceptable in thy ſight, that they may reigne with Chriſt in glory here in this world, and in the world to come for evermore, world without end, Amen.

FINIS.

35

THE HVMBLE PETITIONS OF THE BAILIFES, PORT-MEN, AND OTHER the Inhabitants of *Ipſwich*, in the County of *Suffolke*.

LONDON:

Printed for *H. Blunden.* 1641.

LONDON:
Printed for H. Gardner, &c.

TO THE HONORABLE the Knights, Citizens, and Burgeſſes, of the Houſe of COMMONS aſſembled in PARLIAMENT.

The humble Petition of the Bayliſes, Portmen, and other the Inhabitants of the Town of *Ipſwich* in the County of *Suffolke.*

Sheweth,

THat your Petitioners having heretofore complained to this Honorable Aſſemblie of many preſſures upon their conſciences, and oppreſſion in their eſtates and liberties, by Biſhop *Wren* and his Officers, and the ſcandalous Miniſters by him brought in amongſt us, in the room of thoſe godly and able Paſtors, which were by him ſuſpended, and drawn from us, or vexed even to death: And having had a libertie (through the favour and patience of this Honorable Houſe, which we moſt thankfully acknowledge) to make our proofs of our ſuggeſtions, and having a long time waited for juſtice to be done upon thoſe offenders,

are now constrained to let this Honorable Assemblie know, that we still suffer under the maligne influence of some of the parties, who either are not cast out from us, or boast of their hopes to return and do as formerly; and that we are not clear of all fears of a reflux of miseries, in regard whereof we cannot prevail with godly and able Ministers to settle with us, whereby divers of our Parishes are without preaching, to the increase of prophannesse on the Lords day and other times amongst us.

And therefore humbly pray for the prosecution of these Delinquents to sentence and execution thereof.

And further sheweth,

That we have long languished under the manifold distempers and calamities, which have overspread and overwhelmed this whole Kingdom, to the dishonour and hazard of the destruction thereof, manifested in your late *Remonstrance*, and are very apprehensive of the fervent zeal, and pious intentions, and unparaleld pains, for the relief and removall thereof, That being a populous and Port Town, subsisting chiefly by Clothing and Shipping, whereof we have many able for traffique and service of the State upon all occasions, we do quickly feele and suffer

ſuffer deeply in the diſtrubance and decay of Trading and Merchant affairs in *London* and elſewhere. And that we are equally ſenſible with the Citie, and other parts of the Kingdom, who have alreadie complained of the multiplying and encreaſe of the generall and publique diſtempers, threatning confuſion and ruin by reaſon of the delayes in relief of diſtreſſed *Ireland*, and the dangers threatned from thence to us; The ſupply of Armes and Ammunition the Rebels there have had from forraign parts, and the encouragement from the Popiſh partie here; the number, libertie, power, and boldneſſe of the Papiſts and their partie; The corrupt Clergie and Laitie in *England*, acted by the ſame principles with the Papiſts in *Ireland*, and encouraged by their ſucceſſe, and the not executing the Laws againſt the condemned Prieſts and others, and the licence Traitors and other ill-affected perſons have to paſſe the Sea, and eſcape the juſtice of *Parliament*, and do us miſchief in other places; The rumours of great preparations in forraigne parts; The not putting of the Kingdom into a poſture of defence, nor the Forts and Megazines into ſafe hands, The defects of Armes in our Trained Bands, now altogether unexer-

 ciſed;

ciſed; The ſad and unhappie miſunderſtanding betweene the King and *Parliament* by evil Councellors; The interruptions of your proceedings which under God are the great ſecuritie of our hopes; The high and deſtructive breaches of *Parliament* by violent attempts, which ſtruck us with no little amazement and terror, The ſtopping of many good Bils and other preparations for Reformation in Church and Commonwealth by the Prelates and Popiſh Lords in the Houſe of Peers, The ſtanding of Biſhops and their officers in their places, The impoſition and urging of the Service Book and Ceremonies, therein being the miſerie of a dumbe and ignorant Miniſtery, the occaſion and blindneſſe and ſuperſtition in the people.

The Petitioners therefore do in all humilitie aſſume that boldneſſe to declare to this Honorable Aſſemblie, that they have in due and high eſteem your cares and travails, for the ſafetie and welfare of the publique; And they are unfainedly willing, and ſhall be readie with their utmoſt power, lives, and eſtates according to their Proteſtation, to do ſervice both by Sea and Land, for the maintenance and defence of the true reformed Proteſtant Religion, his Majeſties royall Perſon,

Perſon, the power and Priviledges of *Parliament*, and the Members thereof, &c.

And do humbly pray that your ſerious Counſels, and unwearied Labours for the Common good, may with all alacritie and vigour be continued, that the government and diſcipline of our Church be perfectly reformed, according to the light of Gods Word, A courſe taken for the purging of the Church, of unable and unfaithfull Miniſters, and for a ſupply and maintenance of better, And a Reformation made in the Vniverſities, the Nourſeries of our publique Miniſtery, by advice of a free and generall Synod, That *Ireland* may be timely ſuccoured, The Votes of Popiſh Lords in the Houſe of Peers taken away; The Papiſts diſabled from doing miſchief, and the Laws put in execution againſt them; Delinquents brought to condigne puniſhment; That the Kingdom may be put into a poſture of defence; Our Port Town ſecured; The Forts, Magazines, and other ſtrength of the Kingdom, with the guarding of the Narrow Seas, be put into the hands of ſuch as the *Parliament* may confide in; That the Priviledges of *Parliaments* may be maintained, and the breaches thereof

thereof vindicated; That this Honorable Houſe be a mean to his Majeſtie, and the Houſe of Peers, for their concurrence to the healing up of the breaches, and quieting the diſtractions, and redreſſing grievances, and cauſes of our fears before complained of.

And your Petitioners ſhall ever pray, &c.

FINIS.

PE

Kni

and R

To

tions

ſte

c

P

36

THE PETITION Of the Knights, Gentlemen, and Free-holders of the County of *North-hampton:*

Together with the two Petitions of the Knights, Gentlemen, Miniſters, Free-holders, and other Inhabitants of the County of *Kent*, as they were preſented to both Houſes of Parliament on the eighth, and ninth of *February.*

Printed at *London* for *F. Coules*, and *T. Banks.* 1642.

To the Honourable, the Knights, Citizens and Burgeſſes aſſembled in the Commons Houſe of Parliament.

The humble Petition of the Knights, Gentlemen, and Free-holders of the Countie of Northampton.

Sheweth,

THat the Petitioners deſirous to declare their reall approbation of your proceedings in Parliament, ever ſince the beginning thereof, doe in all thankfulneſſe acknowledge the great pains and faithfulneſſe you have manifeſted in the good Lawes enacted, juſtice done upon Delinquents, and many heavie preſſures removed, in diverſ Rights and Liberties reſtored, great dangers prevented, deſperate plots defeated, and proviſion made for their future proſperitie and ſecuritie, in the ſatisfaction given to all his Majeſties loyally affected Subjects, by publiſhing your late Remonſtrance of the Kingdome, ſo neceſſary to the removing of thoſe aſperſions, which were by malignant ſpirits caſt upon your proceedings, and preventing thoſe evils which might have followed thereupon.

And whereas the Petitioners, as well by your good beginnings, as by your ſaid Remonſtrance, have been encouraged to expect a perfect Reformation in Religion, and happy

ſettling of the affaires of the Common-wealth: But now, to their great griefe, doe find your good endevours therein much interrupted, and almoſt fruſtrated by the malignant partie; deſignes daily multiplyed againſt the Religion, Lawes, and Liberties of this Kingdome, dangers threatened from forraine Invaſions and home-conſpiracies, perſons diſaffected to the peace of the Kingdome tumultuouſly aſſembled, to the great diſquiet of his Majeſties good Subjects, the priviledges of Parliament lately broken in an unexampled manner; ſome Members of either Houſe charged and purſued in a violent and unuſuall way, the Popiſh Rebels in Ireland encreaſed in number and boldneſſe, to practiſe inhumane and outragious cruelties againſt the Proteſtants there; Many Bils and other good Propoſitions ſent from your Houſe, paſſing no further; which the Petitioners look upon as iſſues of bad counſels, and the Voting of Popiſh Lords and Biſhops in the Houſe of Peeres.

The Petitioners humbly pray the continuance of your endevours, towards the perfecting ſuch a Reformation in Church and Common-wealth, as in your Wiſdome ſhall be thought fit. That the deſignes of ſuch as are popiſhly and ſeditiouſly affected, may be fruſtrate; and his Majeſties good Subjects ſecured from feare and danger; That you will be a meanes to his Majeſtie and the Houſe of Peeres, that the Votes of Popiſh Lords and Biſhops in that Houſe may be taken away, evill Counſellours removed, the Papiſts diſarmed, and the perſons of the principall of them ſecured: The late deſignes againſt his Majeſtie, the Parliament, and Kingdome, ſearched to the bottome; that the Authors of them may be diſcovered, and receive condigne puniſhment, who ever, and how great ſoever they be: The Tower of London, and the Iſle of Wight, and other places of importance to the ſafetie of the Kingdome, put into ſuch hands as may be confided in: The *Militia* of the Kingdome ſo diſpoſed, that it may be in a poſture of defence upon any immergent occaſions; ſcandalous Miniſters outed, the Proteſtants in Ireland ſpeedily releeved, the Petitioners aſſured of the freedome of their perſons,

ous, as well as of the propretie in their eſtates; and thoſe liberties derived to their p ſteritie, which have been preſerved to themſelves, by the often expence of the bloud of their Anceſtors. And that in all the particulars mentioned, you will uſe ſuch lawfull wayes and meanes, as the preſent neceſſitie, and deſperate condition wherein the Kingdome is, ſhall ſugg ſt unto you.

And the Petitioners, according to their dutie, do humbly offer their perſons, eſtates, and utmoſt power, to the defence of the Kings Majeſtie, the Priviledges and Rights of Parliament, your Perſons and Orders, which ſhall be for the honour of God, the peace and happineſſe of this Kingdome, againſt whatſoever power ſhall be employed to the danger of your perſons, and diſturbance of your proceedings.

And all ſhall adde their daily prayers to God for your ſafetie and proſperitie.

Subſcribed at the Swan in *Northampton*, Ian. 21. with theſe names.

Fra. Nicolls.
Iohn Cartwright,
Eraſmus Driden.
Deverenx Farmer.
Richard Samwell.
Clifton Catesby,
Rich. Samwell, jun.
Iohn Ward.
Iohn Maunſell.
Richard Knightley.
Ed. Harby.
Io. Sawyer.
Tho. Pentlow.
Io. Kirke.
William Ward.
George Needham.
George Grendon.
William Waters.

To the Right Honourable the Houſe of Peers aſſembled in Parliament.

The humble Petition of the Knights, Gentlemen, Miniſters, Freeholders and other Inhabitants of the County of Kent.

Sheweth.

THat the Petitioners doe with joy and humble thankfulneſſe acknowledge the good Correſpondency and Concurrence, which (by the bleſſing of God) this Honourable Houſe hath held with the Worthy Houſe of Commons, in paſſing the Bill to take away the Votes of the Prelats in this Honourable Houſe, and diſabling them from Temporall imployments; And for ſetting the Kingdome into a Poſture of War for its defence.

And the Petitioners doe in like manner moſt humbly and heartily profeſſe, That they will ever honour this Honourable Houſe, and to the utmoſt of their power defend the ſame, ſo far as your Lordſhips ſhall continue to hold Correſpondence and Concurrence with the ſaid Houſe of Commons in all their juſt deſires and endeavours. Upon which the Petitioners doe humbly conceive, greatly dependeth the peace and Welfare of this Kingdome.

And the Petitioners moſt humbly pray, That this Honourable Houſe (declaring therein your Noble Reſolutions for the publike good) would bee pleaſed to go on with the ſaid

Houſ

House of Commons, to a through Reformation, especially of the Church, according to the Word of God; To presse dispatch for the relieſe of *Ireland*; To expedite proceedings against Delinquents; To Vindicate Parliament Priviledges; To discover, remove, and punish evill Counsellors; To deprive the Popish Lords of their Votes; to disarme and search our Papists, and put them into safe custody; To suppresse Masse, both in publike and private; To cast out scandalous Ministers, plant painfull Preachers every where; And discover who are Church Papists, as well as known Recusants.

And the Petitioners shall daily pray.

To the Honourable, the Knights, Citizens, and Burgesses of the Commons House now assembled in Parliament.

The humble Petition of many Knights, Gentlemen, Freeholders and other Inhabitants in the County of *Kent*.

Sheweth,

THat we these many years past have bin pressed with many unusuall and heavy burdens on our consciences and states, to our great grief and discouragement, yet good hath been shewed us from the Lord our God, who hath extended mercy to us to give us a little reviving by the providence and unceſſant care of this Honourable House, whose matchleſſe diligence hath already removed many almost insuperable difficulties, whose pious intentions (under our God) upholds our hopes for removal of al our presſures which continue upon us by the Popish Lords and Prelates with their party in the House of Peers, which have been the great

great opposers of your just proceedings and zealous endeavours, whereby our grievances increase upon us.

First, the trade of cloathing being decaid to the impoverishing of the County, and to the bringing of many thousands of the poore depending thereon to unavoidable necessities.

2. That this his Majesties County bordering upon the Sea Coast is exposed to danger by forraign enemies, whose fears threaten us being greatly weakned by so many armes forced from us for the Northern Service.

3. That our brethren the Protestants in *Ireland* lie bleeding under the inhumane hand of Popish Rebels, who have conspired and lift up the head to root out true religion there, and without timely prevention to cause confusion here.

4. That the priviledges of Parliament (in the peace whereof is our peace) broken in so a unparelled manner, to the great amazement of us, who according to our duty are come to make expression of our loyalty to our Soveraign and fidelity to his Parliament, in maintaining and defending, as far as lawfully we may, with our lives, power and estates his Majesties Royall Person and priviledges of Parliament against all adversarie attempts.

Wherefore our ardent prayer is that by the wisedome of this Honourable House the popish Lords may be outed the House of Peers, the causes of our grievances taken away, the County put in a posture of defence, the ports fortified and committed to trusty hands, our armes restored, the fire in *Ireland* speedily quenched, delinquents punished, and the priviledges of Parliament confirmed, which will turne our mourning into a good day.

And wee shall pray that God would crowne this happy Parliament with such successe, that the Lord may be an habitation of Iustice, and the Church the mountaine of holinesse.

FINIS.

An

M

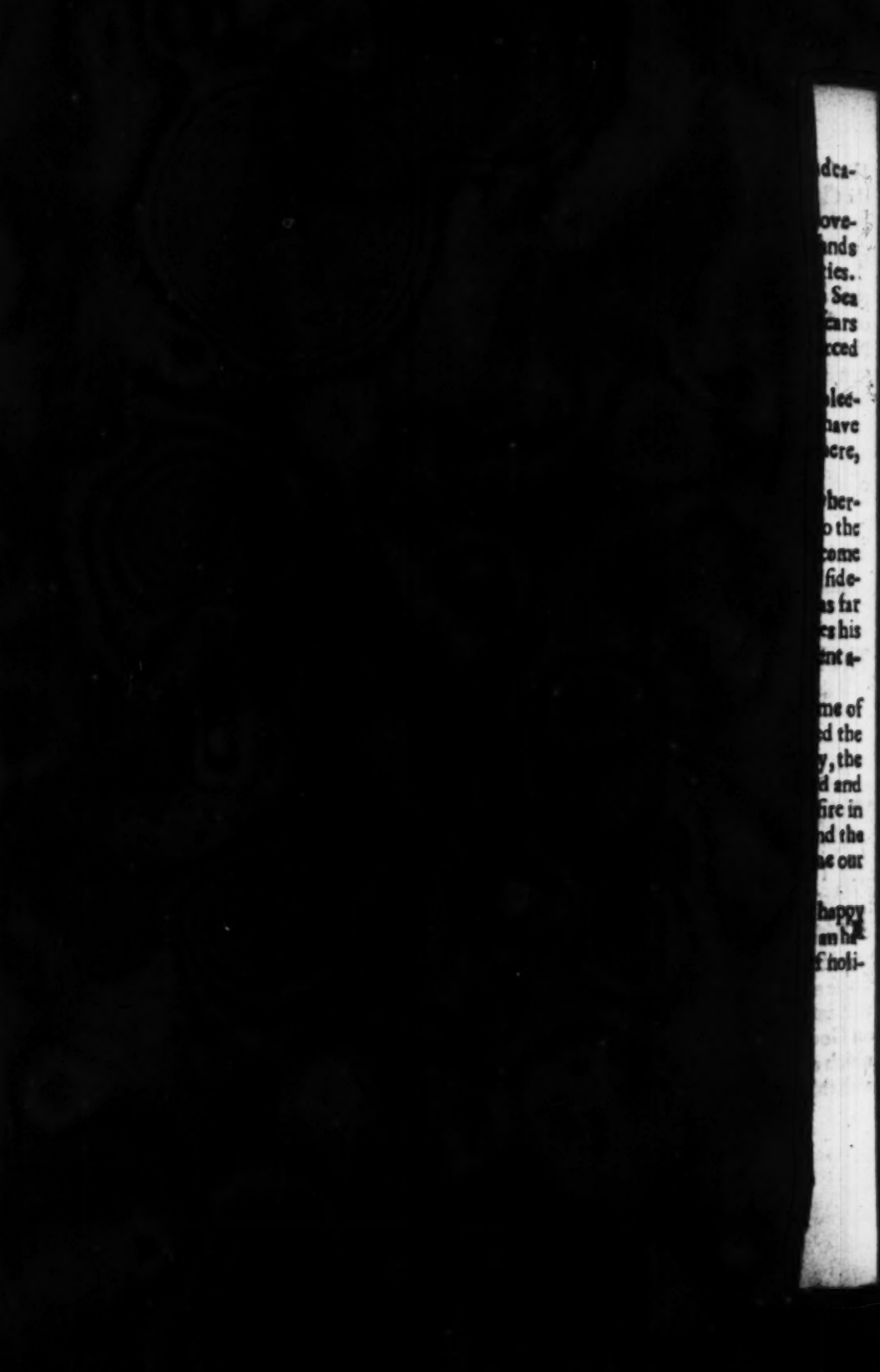
AND

P

For the

Kingdo

Fo



37

An Ordinance from HIS MAIESTY, AND BOTH HOVSES OF PARLIAMENT.

For the ordering of the *Militia* of the Kingdome of *England* and Dominion of *Wales*.

ALSO,

For setting the same in a Posture of *Warre*.

LONDON,
Printed by *R. O.* and *G. D.* for *F. Coules*.

An Ordinance from

HIS MAIESTY

AND BOTH HOVSES

OF

PARLIAMENT.

For the ordering of the *Militia* of the Kingdome of England and Dominion of Wales.

ALSO,

For setting the same in a Posture of *Warre*.

LONDON,
Printed by [illegible]

An Ordinance

of both Houſes of

PARLIAMENT,

for the ordering of the *Militia* of the *Kingdome of* England, *and Dominion of* WALES.

WHereas there hath been of late a moſt dangerous and deſperate Deſigne upon the *Houſe* of COMMONS, which we have juſt cauſe to believe to be in effect of the bloudy councells of the papiſts and

other ill-affected persons, who have already raised Rebellion in the Kingdome of *Ireland*: And by reason of many disorders, we cannot but feare they will proceed not only to stirre up the like Rebellion and Insurrections in this Kingdome of *England*, but also to backe them with Forces from abroad.

For the safety therfore of his Majesties Person, the Parliament and Kingdome in this time of Imminent Danger. It is ordered by the King, Lords and Commons now in Parliament assembled, that *A. B.* shall have power to call together all and singular his Majesties Subjects, within the County of *C.* aswell within liberties as without, that are meet and fit for the Wars, and them to traine, exercise and put in readinesse, and them after their Abilitie, and Faculties well and sufficiently from time to time cause to bee Arayed and Weaponed,

and

and to take the Muſter of them in places moſt fit, and convenient for that purpoſe.

And the ſaid *A. B.* ſhall have power and Authority within the ſaid County, to nominate and appoint ſuch perſons of Quality as to him ſhall ſeeme meet to bee his Deputy Lievtenants to be approved of by both Houſes of Parliament. And that any one or more of the ſaid Deputies ſo aſſigned and approved of, ſhall in the abſence, or by the Command of the ſaid *A. B.* have power and authority to doe and execute within the County of *C.* all ſuch powers and authorities as before in this preſent Ordinance is contained. And hee ſhall have power to make Colonells and Captaines, and other Officers, and alſo to remove out of their places, and make others, from time to time

as hee ſhall thinke fit for that purpoſe. And his Deputies, Collonels, and Captaines, and other Officers, ſhall have further power and Authoritie to lead, conduct and imploy the perſons afore-ſaid Arrayed and Weaponed, as well within the County of *C.* as alſo within any other part of this Realme of England, or Dominion of Wales, for the ſuppreſsion of all Rebellions, Inſurrections, and Invaſions that may happen, according as they from time to time ſhall receive directions by his Majeſties Authoritie ſignifyed unto them by the *Lords* and *Commons* aſſembled in *Parliament*.

And it is further ordained, that ſuch *Perſons* as ſhall not obey in any of the premiſſes, ſhall anſwer their neglect and contempt to the

Lords and *Commons* in *Parliamentary* way, and not otherwiſe, nor elſe where: And that every the *Powers* granted (as afore-ſaid) ſhall continue untill it ſhall bee otherwiſe ordered, or declared by both Houses of *Parliament*, and no longer.

This to goe alſo to the Dominion of WALES.

JOHN BROWNE, *Clerk. Parl.*

FINIS.

HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

38

A Diſcourſe Of Sacriledge.

Wherein is briefly ſhewn,

1. The Juſt Collation, 2. The unjuſt Ablation of the Riches and Honours of the CLERGIE.

Thou that abhorreſt Idols, doſt thou commit Sacriledge?

LONDON,
Printed for RICHARD LOWNDES, and are to be ſold at his Shop without LUDGATE.
1641.

OF

Sacriledge.

REligion is as the Poles of the World, or that *Atlas*, which (the Poets say) holds up Heaven; it stands on Earth and reacheth God. It is that which poiseth Societies and States below; for without the opinion of a Providence, to oversee and reckon with us, might, craft, and falshood would sway in the world alike with Men and Beasts, the conscience of good and evill would be all one. And it is that which enobleth man, erects his affections, and estates him in a happinesse above nature: and in a word, it procures all blessings upon us. So that whether we aime at a Spirituall, or (which is more to these times) a civill weale only, Religion is mainly to be magnified. I. The necessitie of Religion in States.

And as Religion upholds States, the Priest usually, after the inward vertue of the Doctrine it self, II. Of the priest to Religion.

is he upholds Religion. Religion can neither plant nor ſuſtaine it ſelfe alone, and what ſupport ſoever it have from the Prince, or the laws of a Nation, the Prieſt is as the ſoule of that power; all circumſtance and Ceremonies have their life from him; and it is our conſent in his holy Calling, that keeps us from the ſingularitie of our owne imaginations. Though man of himſelf be Religious, to make men conſpire in one Religion, they muſt have ſome thing ſingular to hold to. Though there may bee Religion, and a Congregation, there can hardly be a Church, where there is no Precentor.

III. Of the meanes to ſet up the Prieſt.

Now the gifts whereby the Prieſt retaines our reverence, are either Spirituall or Supernaturall, as of Propheſiing and working Miracles; or Naturall and Externall, as the endowments and glories of this World: whereof the former ſhew where God is, the later where he hath been: and the former proceed immediately from the Spirit, in the later men may concurre.

IV. The order of theſe meanes in all Religions.

However God deales in truth, he ſeemes not at ſo much coſt for maintaining the World, as for making it. In nature we ſee every thing for its Creation requires a miraculous and divine hand, but planted once, God is not ſo conſpicuous; but leaves it to the ſoyle, as it were, to ſtand and grow by it ſelfe: and ſo it would ſeeme to fare even with Religion it ſelfe, which is ſuch a ſuperſtruction above Nature, though it be planted by God, men muſt conſerve it. The Church is like the Garden of *Eden*, which God made, and ſet our Parents to dreſſe, and keepe it.

The ſeverall formes of Religion which have ſwayed

ſwayed the world, in their times, (in pretence at leaſt) have felt his arme, and expected ours; his arme of Divinitie, and ours of munificence; that the riches, and braveries of this world, whereupon men ſet greateſt price, might adorne their doctrine; and not only the abſtract and ſtudious mindes, but ſenſuall affections alſo thereby be muſd, and caught, and all our luſts there find repoſe. This is not only the myſtery of Antichriſt, and Idolatry, but the right of all Religion. The *Iſraelites* at firſt had their Tabernacle, and its attendants, by Gods appointment, glorious, however *Aarons* inward devotion ſhone, his Veſtments and retinue too were very ſpecious: but the Temple of *Ieruſalem*, and the riches of the ſeverall orders of the Prieſts thereof exceſſive; and yet little enough to keep the people from Idolatry.

And Chriſtianitie, as much as it excels all other Sects, for ought that wee know, can but expect the ſame lot. In planting of the Goſpell (indeed) God ſhewed himſelfe in ſignes and wonders; hee powred forth his Spirit, and accommodated it with a kindly ſoyle, the munificent affections of men, whereby it is growne in ſtate and glory.

But though it was firſt propagated by ſuch ſedulity of the Spirit,, and God ſhewed himſelfe therein, as much as ever; though Chriſt hath promiſed the Holy Ghoſt, thereby to preſerve to himſelf a Church upon earth, unto the worlds end; wee now want the ſenſe and proof of Gods preſence, the Primitive times had; and may conceive he lookes not ſtill to be tempted to miracles: Divine and humane meanes muſt concur.

That intereſt the Goſpell hath gotten, theſe outward worldly braveries, after the plauſibleneſſe of the

doctrine it ſelfe, are the beſt evidence we have left for Chriſtianitie: the beſt, at leaſt, we have to ſhew to one another. Riches and honours now muſt ſerve for the Spirit.

V. The originall and right of our Hierarchy.

Thoſe of the Ancient worthys that firſt propagated Chriſtianitie, had neither Dioceſſe nor Pariſh, but the wide world before them: they had nothing of their own, yet ſuch a Familiar had they of the Holy Ghoſt, they could want nothing. Then, all planting the ſame doctrine, every man had a care of all the Churches, and looked to the watering too of what was planted; and the people, as conſcious of the truth they heard, took ſpeciall order to preſerve the ſame amongſt them. Heroicke mindes not knowing in the world better how to beſtow their eſtates, in teſtimony of their affection, erected Churches, and endowed them with priviledges, gave them Tyths and Oblations, unto a competence of maintenance, they added ſuperfluitie, and with riches, gave honour and ſway to the Clergie. Kings as was fore-propheſied, became the Churches nurſing Fathers, and Queenes her nurſing Mothers. They made Religion the buſines of States, which now we make but a State inſtrument of. They had a care to fortifie Religion againſt the corruption of nature, and to recommend and ſeale their faith unto worſe times: as if by a holy kinde of Simony, they would purchaſe the Holy Ghoſt, and buy the Prince of darkneſſe out of his dominions. They priviledged Churchmen to their owne cognizance, to arme and hearten them againſt ſinne; that they might not only like Muſitians play for a benevolence, but that Magiſtrates themſelves might not with more authoritie tranſgreſſe, than the Prieſt rebuke them. They held up

up degrees in the Church, as objects ſtill for induſtry in the Prieſt, and reverence in the people; a reverence, which in a right way, halfe performes Religion. They conſtituted Biſhops, and Archbiſhops; Churchmen for Church affaires, one of moſt tryed truſt, and but one for expedition: where the Law is agreed upon, a ſingle eye may ſee Juſtice; or moſt eaſily anſwer for it. Biſhops for order at home, and Archbiſhops further (if we ſhall not ſeeme to be led by ſounds) as arches in metropoliſſes over other Biſhops, arches unto the King and unto forreigne Churches, that though States differ, the communion of Saints might be preſerved, the Church might keep at unitie, and by united force repell hereſie.

In no great Councell could the man of God bee baulked, that they might be ſure to ſerve God before themſelves; as ſecure, that while the Church proſpered, and they had God amongſt them, all was ſafe: and in Courts of Conſcience, where the Lawes reached not, they thought none ſo fit as the man of conſcience, and ranked Biſhops and Archbiſhops in honour with Dukes and Barons. And theſe things were fixt and certaine, to avoid the feaver of a quotidian canvaſe, and that in ſtanding counſell they might the more improve themſelves, and profit others; and the law of Chriſt and his Church, be ſure to receive no detriment; and for ſupply of mens mortalitie, they founded Colledges and Cathedrals. Thus they kept up mens hopes and Imaginations, making the Prieſthood anſwerably incomprehenſible with their God; and the Crowne received luſtre, in conjunction with the Miter. According to the rules of that great Architect, they built *Ad uſum, ad ſpeciem, & ad firmitatem*

tem, an Hierarchie for uſe, and ſhew, and an Hierarchie for durance, as firme as lawes could make it: as conſcious, that if the Clergie be ſo thin laid, that the people may looke through and round about it, it will ſoone fall into contempt, and Religion be exploded.

Thus Chriſtianitie grew upon the world, mankind became throughly religious, and the Tempter was well nigh diſcouraged in his buſineſſe. This was the flouriſhing ſtate of Chriſts Church on earth, which we can only hope to have amended in Heaven. And herein, God be thanked, our Church of England had her ſhare

Nor was this meerely matter of State, but a Religious Policie. The ancient ſtile of Grants and Charters, for theſe matters, was *Domino Deo noſtro offerimus & dicamus*, we give them unto God. And under the Law, God as he inſtituted them, tooke them to himſelfe. For gifts and oblations he ſaith, *Thou ſhalt give them me, Exod.* 22. 30. For Churches and Oratories, *My Houſe, Mat.* 21. 13. For Tythes, *Will a man rob God? Malach.* 3. 9. For Lands, *Ye ſhall offer unto the Lord an holy portion, Ezek.* 45. 1. For their perſons and Honours, *Touch not mine Annointed, nor doe my Prophets no harme, Pſal.* 105. 15. And the ſame Law, Saint *Paul* preſſeth under the Goſpell, 1 *Cor.* 9. 13, 14. 1. *Tim.* 5. 17, 18. Though we have ſome difference in the manner of Worſhip, Sacrifice and ſeverall Ceremonies being aboliſhed; there is the ſame ſubſtance for Guides in Gods worſhip, which is the Reaſon of the Law, as the Prophet *Iſaiah*, in the name of the Lord foretold, *Iſaiah* 66. 21. *And I will take of them for Prieſts and for Levites, ſaith the Lord:* Prieſts hee ſaith, not meerely Laymen, nor meerely Prieſts, but

ſeverall

ſeverall degrees, Prieſts and Levites. This is a principall branch of that honouring God with our Subſtance, which is enjoyned, *Prov.* 3. 9. what we relieve the poore with, is not ſo much our Almes, as their exigence; and as neceſſitie exacts it, it quickly periſheth. But theſe Donations, as they ſavour of a more inward and deeper Pietie, are of a more laſting ſubſtance. Beſides, the eternall Treaſures we lay up for our ſelves, we provide for the perpetuitie of Religion unto after Ages of men, and may be ſaid to honour God not only in our ſelves, but in all wee gaine to honour him.

But for the Hierarchie, becauſe that is moſt ſtuck at. Firſt, wee muſt conceive order and decency long before riches, and the favour of Statesin the Church. It was many Ages, and the Goſpell had a large ſpread, before Emperours were reclaimed to Chriſtianitie. And though wee have no ſpeciall rule from Chriſt himſelfe, for thoſe rounds of Order, but the Originall of our Church Government, through thoſe Miſts of times, bee ſcarce perceptible; If wee trace Epiſcopacy backwards (however the favours of the World came in by degrees): wee ſhall reſolve it upon the Apoſtles Age, and finde the like preſumptions in Reaſon for our Prieſthood, as for our Sabboth. As the magnificence of the Jewiſh Church was commanded by God himſelfe; the ſame Providence, though in a ſecret way, would ſeeme to have introduced our Church Diſcipline. Our Saviour came rather to plant Pietie, than Government; that as abſolutely neceſſary he provided for, and left Government for the worke of time, and a Teſtimony of his Doctrines Approbation.

Though he condemn'd the Ambition of honour in his Diſciples, more than to glorifie God thereby, and make them more beneficent and ſerviceable unto others; never was there greater friend to order and government, hee ſtood for *Caſar*, and hee ſtood for God, and would have the Scribes and Phariſees themſelves, in *Moſes* Chaire, obſerved. As himſelfe aſſum'd the Title of Lord and Maſter, he allowed of a *Maximus* and a *Minimus* amongſt his Diſciples, ſo the greateſt became as the leaſt, to ſerve and miniſter to the reſt. At his departure, hee had many things to ſay unto his Diſciples, which then they could not beare, but the Holy Ghoſt hee promiſed them ſhould abide with them, and leade them into all truth: And ſecondly, bring to their remembrance whatſoever he had told them. What the many things wanting our Saviour meant, might be, is difficult. *Ethicen Chriſtianam*, Rules for private life hee had laid himſelfe, they would need only a Remembrancer for them. But *Politia Eccleſiaſtica*, this point of Diſcipline, for Church government, ſeemes a truth as then untaught; and being ſuch a maine thing, and requiring time to make the World capable of it, me thinks we ſhould hold a reverend eſteeme of what wee finde ſo ſetled; whether by the Apoſtles, or their ſucceſſors. The Holy Ghoſt was ſufficient warrant for the Apoſtles, and the abiding of the Holy Ghoſt, ſuggeſts a regard to their Succeſſors, and hereunto perhaps that ſpeech is to be referred, *Matth.* 28. 20. *Lo, I am with you allway even to the end of the World.* Popiſh extravagancies as they have not the like neceſſitie, nor the like antiquitie, have not the like plea with government. Humilitie garniſhed with miracles, or a mi-

ra-

raculous humilitie, which our Saviour himſelfe practiſed, was the likelieſt way in reaſon; at firſt for the planting of the Goſpell of humilitie. It was reverend in it ſelfe, and unlike to provoke the jealouſie of States: honour comes kindelyeſt of it ſelf, and ſhews moſt glorious when it is rather found than fought. Yet it is Gods owne promiſe, that he that humbleth himſelfe ſhould be exalted. It is the honour of Chriſtianitie, that it could deſerve honour while it diſpiſed it. As the people would have taken our Saviour, and made him King, 'tis like they faſtened favours upon his followers. And miracles ceaſing, the legall aſſerting of ſome Church diſcipline was in reaſon worthy of Acceptation. It cannot bee doubted, but the Apoſtles were the Patriarchs or Grandfathers of the Church. The number of twelve was not without a Myſterie, and the preciſe ſupply of that number, in the Election of *Matthias*, proves a precedence in them, above the Seventie Diſciples. As they begot ſons to God, they adopted fellow labourers into their Miniſterie, ſuch (no doubt) as obſerved their Fathers while they lived, and ſo farre approved of the benefit of that order they found under them, that they maintain'd it after their diſſolutions. As the twelve were call'd firſt, the Evangeliſts make ſpeciall mention of their names, and their families, as whom they ought to honour. They were more converſant with Chriſt, and more inſtructed by him, and continued with him unto the end. And after his Reſurrection he apply'd himſelfe eſpecially to them. Then hee renewed their Commiſſion with a *Sicut miſit me Pater*, to boote, which may extend to Juriſdiction and Ordination; Ordination of the Clergie, and Ju-

riſdiction over the whole Church; and to enable them for ſuch ſervice, he made good his promiſe of the Holy Ghoſt, and gave them power of binding and looſing ſins. Saint *Paul* I am ſure aſſumed this Authority to himſelfe, hee counted himſelfe a Maſter-builder, whoſe office is to order the worke, and command inferiour Workmen: hee exerciſed a Legiſlative power; hee excommunicated (for inſtance) the Inceſtuous Perſon, and againe reſtored him; as may bee ſeene in his Epiſtles, which all abound with Canons and Conſtitutions Eccleſiaſticall. This power of ordering Church affaires, hee further propagated to *Timothy*, and *Titus*; as appeares in the Rules and directions to them. And ſo (for it would be tedious to name particulars) it would ſeeme to have beene derived to our times. Whether our forme of Church Government came from the light of nature, and the Iewiſh patterne (for reaſon extols it, and * there is a correſpondence between the Jewiſh and the Chriſtian Hierarchie,) or from the ſpeciall Illumination and motion of the Spirit of God (which the former times exceld in) it is as needleſſe, as hard to diſtinguiſh, perhaps all concur'd, however Chriſt we ſee, *Apoc.* 1.20. * approves of ſuch Biſhops, and honours them with the Title of Starres, and Angels (as Diabolicall as ſome would make them,) and * *Calvin* and *Luther* themſelves could not but approve of this Government, and (waveing the name) came as neere unto an Epiſcopall forme as the iniquitie of their times would admit. Though we determine not, whether *Iure Divino*, or *humano*, It will ſuffice us Epiſcopacy is rightly conſtituted.

See B. Andrews Anal.

See Archbiſhop of Armaghs Orig.

See Maſons additions.

It

It were to be wiſhed indeed our Doctrine had ſtill the ſame Primitive Teſtimony, and our Miniſtery that viſible Aſſiſtance of Divinity, the firſt times of the Church enjoyed; which a *Simon Magus* could prize above riches, which ſhewed men nearer favourites with God, than riches make them with Kings; which might confound, and ſtop the mouthes of all gainſayers, and all men be wholly convinced and compelled to obedience. But we can no more expect theſe now, than they at firſt could challenge our Priviledges.

VI. The Primitive aſſiſtance of the Spirit to bee wiſht, not expected.

Such aſſiduity and open violence of the Spirit, though neceſſary for times otherwiſe anticipated, where Chriſtianity hath once advanced its banners and engaged the world, would render our Faith not worth God ha' mercy.

That humble temper and exemplary lowlineſſe of Spirit, could our Church aſſuredly bee furniſhed with it, hath a winning grace, and bravery above State. Heathens have ſeene its beauty, and beene enamour'd on it. But its chiefeſt efficacy is with minds already pious, which (God knowes) is the ſmalleſt part of mankinde, and ſuch Ornaments being at no certainty, no not in Church-men, ſuch ſupplements as may bee had, for eſtabliſhing Religion, are to bee allowed it.

It was our Saviours owne Precept to his Diſciples, *Be wiſe as Serpents, but innocent as Doves*, Chriſtianity and Policy, the wiſedome of Serpents, and the innocence of Doves, may ſtand together, and while wee are but as ſheepe amongſt wolves, it is but neceſſary they ſhould. The leaders that are upon ſuch hard ſervice, had need have the beſt proviſion, and the

beſt order, that may bee, the beſt to preſerve themſelves, and advance the Church. Forreigne plants we know are choyce, and require a ſpeciall care, and Chriſtianity being ſuch a ſupernaturall ſtem, will need, and being ſo Noble, will deſerve our beſt foſtering.

When God ſends Angels Embaſſadors to men, hee puts them in humane ſhapes, the better to comply with human nature. But when men are to act *Gods* part, they had need put on all the Divinity that may be. Riches and honours are not oppoſite to humility, but make more conſpicuous. Though a Divine ſhew more sacred without either ſtaffe, or ſcrip, as hee that hath wholly caſt off this world, for his hopes in another; a knap-ſacke and ſword now is thought no luggage, whilſt we are men, and moſt part fleſh and bloud, the Elements we conſiſt of would find ſome likely nutriment, and the ſupports of this life, not wholly bee neglected. It was a fad, but ſage conſideration of the Poet,

Quis virtutem amplectitur ipſam,
Præmia ſi tollas?----

We would have a Learned and Religious Clergie, otherwiſe wee have ſmall hopes they ſhould make others ſuch; but we ſhall hardly find learning or Piety flouriſh without theſe encouragements. To paſſe by the improbity of Poverty, which is far above that of plenty; Though knowledge as the light of the ſoule, for it ſelfe be deſirable, men ſteare not thitherward, unleſſe their other deſires be otherwiſe ſatisfied, or learning ſeeme the meanes to ſatisfie them. Or how forward ſoever

ſoever they may bee to learne, to make them teach, they muſt yet have ſome further incentive. Or though good natures might ſo farre exalt their mindes, experienced Parents, while it is in their power, will be wary how they dedicate and breed up a ſon to a ſtudious beggery. We muſt expect Prieſts, with a curſe, of the loweſt of the people, or the halt and the maimed out of greater families, if Divinity and the ſervice of God cannot advance, like the Law, or the ſword, or one of the twenty foure companies. The gifts of miracles, of infallibility, and Propheſiing ceaſe, and expect wee the Spirit of ſelfe-denyall as freſh as ever? The wiſeſt Law-givers have beene wont to conſider men, *In maſſa corrupta*, averſe from all good, and only to be reclaimed by reward, and puniſhment: and hath this laſt thrifty Age diſcovered a new way, to put theſe accounts upon the world to come? Or only to be liberall in her puniſhments? Thoſe that travaile to *Rome*, or *Ieruſalem*, what ſatisfaction ſoever they promiſe themſelves, at their Journies end, are glad to turne in ſometimes by the way, and refreſh themſelves in other Cities, and meaner Innes; and by ſuch diſcreet ſtayes, haſten their courſe.

Such a Journey have wee to that heavenly *Canaan*, (a Journey I account it, not an anxious Pilgrimage,) though the reſt we promiſe our ſelves there, be above all the repaſts of the way, and thoſe eſpecially that convert ſinners, have the aſſurance to ſhine like Starres in the Firmament, to ſupport fraile nature, and keepe a ſenſe of what wee expect, the hoſpitality of this world is intended us. Though our devotion lye for Heaven, Riches, Honours, and pleaſures, all the glories of this light may bee our bayting places; ſo wee

make

make this world but as the City we paſſe through, not inhabit; and theſe braveries but as vyands to refreſh, not luggage to hinder our journey. This world is an honeſt Inne, the inordinate Affections, and dotage of the gueſts, make a brothell of it. Could our guides ſuſtaine themſelves with the hopes of the world to come, it muſt needs put mettle into us. Who would not more cheerefully follow ſuch Leaders? and could our Law-givers be exemplary herein, it might excite our guides. But they being of the ſame mold with us, why ſhould we expect it? why ſhould wee ſtomacke them the repaſt we allow our ſelves? and looke that they ſhould forfeite all for us? It argues diſproportioned mindes, to affect ſuch diſpropörtion. We muſt not ſtand on what we would have, but what is juſt, and equall.

VII. The ſin of Sacriledge.

Since then Religion is ſuch a ground of happineſſe, and riches and honors, now ſuch maine props of Religion; juſtly hath Sacriledge, or the diminution hereof, beene ever accounted the higheſt, the boldeſt and the damnableſt ſin in the world. Supplant Religion, and we diſſolve all the tyes betwixt God and men; we weigh anchor, and fall to Sea again, the Sea of vulgar paſſions. Other miſchiefes have their limits, they hurt but one or other, and there is an end. But this ſtrikes at goodnes it ſelfe, it ſets the world beſides its hinges, & ſweeps out peace from off the earth. God, the King, and all of us, are thereby damnified. He hath a heart of Iron, a ſalvage, and Cyclopike breaſt, that can invade Heaven and rob God, that can pull downe the Prerogative of the King, and his Crowne too, and ſpoyle mankind of their ſafety. Heathens themſelves have alwayes had more reverence to things dedicated unto

unto their gods, and to violate but the Religion of other Countryes, though much more vaine than their owne, looked ſo monſtrous, that it was ever accounted inauſpicious; and the wrongs done to a falſe Deity, carryed an horror with it, and was uſually revenged by the true one. Hiſtories abound with ſuch monuments, and it was long ere this crime was knowne in Chriſtendome.

VIII. The colours for Sacriledge diſpelled.

Yet now, though we love not to ſpeake plainely of Church riches, there are foure Colours for Sacriledge, Revenge, conſcience, convenience, and covetouſneſſe; which together, and a part, threaten havocke.

Firſt, (for our angry Paſſions uſually lead in theſe tumultuary courſes) men cry out upon the inſolence of the Biſhops, that they have ſeverall times endangered the liberty of the State; and now they have them in their power, they will root out them. *Rome*, the truth is, *Rome* the place of the Imperiall ſeate, hath given ground for ſuch reaſoning. When it enjoyed all the happineſſe this life is capable of, it grew exorbitant. That ſtate which ſeem'd above forreigne caſualty, laboured with its owne happineſſe, and from its height (which is the courſe of worldy things) found way to ebbe againe.

The Biſhops there too conſcious of their own greatneſſe, and the influence they had upon the State, not content with their Primacy, abuſed Religion into Policie; and caſting off all moderation, the Pope devoured the Emperour. Thus the Head of the Church degenerated into a monſter, and drew the whole world after him. In reaching at Temporall Sovereignty, he broke the Spirituall unity, and the wound got the obduration to become incurable; hee diſdaining once to come to the barre as a delinquent, having power to his wickedneſſe.

I defend not *Rome*, nor ſhall I excuſe our owne late Biſhops. Liberty is our common birth-right, which ought to be deare unto us next our Faith. But their malice, whatſoever we conceive it, hath not beene ſo contagious, I hope, as to pollute all they touched, ſo that Epiſcopacie, the office it ſelfe, cannot again be hallowed. Though Biſhops have abuſed their power to oppreſſion (oppreſſion, which is the proper ſin of Power) this world is no ſtate of perfection, other men will doe as much; the abuſe of things muſt not take away their uſe. By that Rule we ſhall neither have Magiſtrate, nor people, in that all have ſinned. To decry an Office, an office (as hath been ſhewen) rightly inſtituted, for ſome men in it, is an Act for mad men, not for Legiſlators; wiſe men cannot be in earneſt. It were a courſe to deale with an enemy, when we have him in our Power, to make ſure work. But God and our ſelves are herein intereſt. Offices are Gods, though men are in them, and God catcheth not advantages againſt us. Laſtly, our revenge will light upon our own pates, we ſhall pull out our own eyes, and daſh out our own brains. We ſhall ſoone find and rue the loſſe of ſuch order. If we feare the Tyrannie of Biſhops themſelves, we conſider not we have a Gracious King, and ſhal have Parliaments to do Juſtice. If we feare their drawing towards *Rome*, we forget our Præmunire. If we feare their ſetting up the King, their will be more feare of more active Inſtruments. Something muſt be left to God, and the goodnes of Princes.

Secondly, ſome from our Saviours words, *Mat.* 23.8 *But be not yee called Rabbi, &c.* damne all ſuperintendencie in men in holy orders, as unlawfull and Antichriſtian. But all the world may ſee, it is the Phariſaicall vain-glorious Affectation to be magnified of men, *ver.* 5. 6. not the Authority, or the title and preheminence

to

to God-ward, is here forbidden. And otherwiſe, the Precept (being given to the people and the Diſciples, *v.* 1.) will ſerve to pull down temporall Lords, and the Presbyterians too as well as Biſhops. Nor is there any reaſon the rule, *vos autem non ſic*, when it is laid betwixt the Princes of the *Gentiles*, and the Diſciples alone, *Ch.* 20. 27. (as here betwixt the Phariſees and the multitude) ſhould carry a harder interpretation.

Though the Diſciples onely happened to be preſent, when mother *Zebede* gave the occaſion of the words, they were men by nature, how ever Diſciples by calling; and when we extend prohibitions to them beyond their perſons, they uſually repreſent not Miniſters alone but all Chriſtians whatſoever: vice may bee more unſeemly in Clergy men, but it is as unlawful in all *Chriſtians*. But againſt the power and authority of Divines in Temporall affaires, they further preſſe the practice of the Apoſtles *Acts* 6.2. and Reaſon from thence, That it is too much for Divines to be knowing men in buſines of eſtate, and to underſtand the Rules and Lawes of government. But firſt, the proviſion for the poore, about which the queſtion is, was laid at the Apoſtles feete, to be diſtributed by them, *Acts* 4.35. Secondly, though the Apoſtles thought not meet to leave the word of *God* wherewith the world, as yet was not acquainted, to wait on Tables, which was below their miniſtery; It ſhewes their underſtanding, and authority, in that they gave order for fit Stewards and Overſeers. Thirdly, theſe men make Divines men of too narrow capacities, and ſet Gods Law and mans at too great diſtance, If Statesmen have ſoules to bee ſaved, whereunto the Miniſtery may contribute. If the heathen Oratour muſt be ſeen in all the arts, and nooks of learning, the Chriſtian Doctor had need bee bard no field of knowledge, for the ſoule

he is to look to, is thrice more worth than the goods of Fortune. Our Brethren of *Scotland* and all it ſeems are out, who take their Church-men along in their weightyeſt affaires, and their Sermons here in *England* they ſay ſavoured of ſome thing more than pure preaching of the Goſpell.

The Clergie are men, men of liberall education, they wade through the Arts, ere they come at divinity, whereby (me thinks) they ſhould be capable of human affaires with other men. And Divinity can bee no hinderance. Perhaps they are better ſeene in Eccleſiaſticall matters, and therefore may arrogate them as their peculiar, but for us to exclude them our Councells, as an abject generation, who have the deepeſt ſhare in Gods promiſe of aſſiſtance, and give the beſt Authority to reſolutions, comming in the Name of God, cannot proceed either from good policy or Religion. The Prieſt-hood amongſt the *Iewes* had a hand in all Temporall affaires, and in matters meerely of order and governement, and no way Typicall, *Iewes* (as hath beene ſaid) may bee Preſidents for Chriſtians. The Apoſtles perhaps at firſt exerciſed none other Authority but the Spirituall power of excommunication, to withhold the Ordinances, and forbid Communion which delinquents, and left further cenſures to the Secular Magiſtrate. But when Princes received the Goſpell, they requited the Miniſters thereof with a ſhare of their power, and magnified their authority with the glory of theſe Miniſters.

Perhaps it had been ſinne in them at firſt not to have honoured the Goſpell: but for us to deveſt it, is more out of queſtion.

Their Voyces in Parliament, *&c*, may ſeeme matters of ſmall moment, for the publike peace. But beſides

ſides the diſhonour to Religion, they are of dangerous conſequence, for the ſame reaſon that ſhall invalid them, may as well overthrow the whole Fabrick of the Church. And it is to be feared it is ſome mens aime to effect that by degrees, which at once they find not feaſable. The Prelate ſpoke not by rote, who ſaid they would ſerve them as High-way men doe honeſt Travellers, firſt gag, and bind, then rifle them.

Thirdly, they pretend a convenience in pulling down Order and Government in the Church, to buy in Impropriations, and ſet up preaching. Preaching in deede and labouring in the Word have high Attributes in Scripture, as of introducing grace, and working faith, &c. and the Goſpell at firſt being committed to the boſomes of men, the only way then of propagating thereof was Sermon-wiſe, by a kinde of Preaching, Chriſt thus taught the people, and inſtituted his Diſciples to this Annunciation. But their preaching was not the ſame in uſe with us, theirs had its Authoritie from the Spirit, they ſpake by, which wee borrow from their writings. Any way of publiſhing and promoting the Goſpell, is preaching in the Scriptures ſenſe, as well as our expoſition of Scripture, the word εὐαγγελίζειν involves them all, nor can the foreſaid Attributes, be appropriated to that which we call preaching. Saint *Paul* laboured in the Goſpell, before there was a Goſpell written; hee laboured by word and writing, by conſtituting Canons, and in ſeeing them obſerv'd: and now not only extemporary Expoſitions, but all effectuall meanes for the propagation of the Tenor thereof, is the Ordinance of God, and no doubt his free Spirit accordingly conferreth grace and faith by them: Whether they bee Doctrinall, by word, and writing, by catechiſme to young beginners, by reading of the Scriptures, Apo-

chryphall Bookes, divine Homilies, or other profitable diſcourſes: or after inſtitution magiſteriall by enacting and eſtabliſhing good lawes, as Kings and Emperours (we know) being converted, by their Edicts, in an inſtant, more advanced the Goſpell, than private Preachers with many Sermons in many ages, though otherwiſe they had extraordinary aſſiſtance of the Spirit. The Goſpell may and muſt be preach'd in every Court, that is, Chriſts law muſt be there preſerved; and though that bee not the proper place for teaching, there may happen to bee as effectuall Sermons, for the promotion of the Goſpell, from the Bench, as from the Pulpit, where men of power meet and draw things to a point, there, there is preaching powerfull. Thus ſome particular Biſhops have had the oportunitie to doe more good, than all the Clergie in their Dioceſſe againe. Neither in words alone, but in workes of pietie, and buſineſſe of State, Chriſt may be advanced, Lay-men may, but Miniſters more eſpecially muſt, thus Evangelize. Our preaching and practiſing, and writing, and Government, are all twines of that Mother preaching in Scripture: Let preaching be the eldeſt and the faireſt ſiſter, their dowries and their vertues may be alike, we muſt not ſet too great a price on one, to diſparage the reſt; or becauſe preaching was firſt of all, reduce Chriſtianity to its principles, and hold there. This were, as if becauſe Writing was before Printing, and then had high elogies amongſt the ancients, we ſhould renounce the benefit of Printing, to hold to Writing only, or prefer it before Printing. This is the grand impoſture and illuſion of the Age. Preaching is cryed up, nought but Preaching, God knowes a ſorry kind of Preacding, when nobler helpes ſhould ſhare. Its to bee feared they would ſerve the

Clergy

Clergie, as the Fox in the fable did the Crow, commend their voices, till they let goe their morſells: where wee heare knowledge is confined, wee cannot thinke *libertas Prophetandi*, ſhall have its ſcope. As in Reaſon we excell beaſts: Elocution, whereby we readilyeſt conveigh our conceit to others, exalts us amongſt men. Sermons may be moſt appoſite to the maladies of the hearers; and beſt fit for their affections, they moſt readily catch, and tranſport furtheſt. The Preacher, like a skillfull Phyſition, can varie his *recipe* according to the exigence of the patient: hee can caſt his diſcourſe into what mould or forme he pleaſe: he can inſinuate, and creepe upon particulars, how ever prepoſſeſs'd, and as occaſion ſerves, invade or ſurpriſe the Affections: he can give food to healthy, and phyſick to diſeaſed minds. And the very act of Preaching, the countenance and geſture, adde life to words, and have a ſingular energie over bare reading; for thus they make all they deliver new, as it were, and their owne; when the other way it ſeemes but flat, and borrowed; they ſet forth Chriſt and his Doctrine with more pompe unto our ſoules: and in preſſing Scripture make it like bruiſed Spices, more raviſhing. Yet its long of us, and our corrupt affections, if Sermons carry it; we are more for ſauce than meate, more tickled with the momentany dreſſe, and reliſh of the workeman, than the meate which endureth. As diſeaſes are commonly alike in different men, the ſame remedies were wee attentive might ſerve our ſeverall ſoules, as doe our bodies. God no doubt was both able and willing to preſcribe Catholike Remedies, for all our Maladies in his Word: and Men uſually more ſufficiently expreſſe themſelves by writing, than by word of mouth;

upon

upon deliberation, than on the ſuddaine; nay, extemporary diſcourſes, like our actions, are ſubject to extravagancy, and oft times derogate from the Majeſtie of Scripture, and the evidence of the Spirit therein: So that Government, and good lawes, had need to order all; and the Scripture is that all muſt bee ordered by. It is bare Text alone that gives the minde repoſe, and grounds beliefe. As we confine not our ſelves only to ſet formes of doctrine, to ſtint the Spirit; It is good we ſhould have ſome things ſet and fixt to ſtint humane extravagancies: leſt Religion become meerely matter of Phanſy, and the Church be converted into a Babel. It were ingratitude againſt the Spirit, to ſlight ſuch grounds as he hath laid us; and preſumption ſtill wholly to relye on him: but the middle way, to hold ſome thing certaine, and attend his further motions is ſafe. Preaching, and practice, and writing, and government, are all uſefull in the Church towards others, yet where wee have but the Goſpell it ſelfe read, none of them is abſolutely neceſſarie to ſalvation. But if wee muſt compare them, though they are beſt together, government to us now, is no leſſe neceſſary than that which we call preaching. It extends it ſelfe to a larger forme, and it is that muſt keepe preaching and all in order. Preaching may bee more neceſſary for the planting of a Church, but government, as it is more noble, is more neceſſary where a Church is planted. The Church of Chriſt is never ſo ſetled, but it is militant here on earth, and had need of the beſt marſhalling in ranke and fyle: The enemy will finde a gap, or where to make one, if there bee not ſome Generall to overlooke, ſome Commander to ride the round, and ſee the watch ſet, one that for place, and power, need not feare the face of man. Unleſſe we diſlike our Religion,

there

there is no reaſon we ſhould find fault with our Government. If Religion have not much of the image of juſtice in it, a ſword ſometimes to determine us, aſwell as a ballance to weigh truth, her ballance will be deſpiſed. As I have no faith in charmes, I am not wholly for preaching, that bare talking way, without the Spirit, is not like government, to ſettle men in an habituate courſe of pietie. It rather puzzels the beliefe, than actuates our obedience. But with degrees of promotion, induſtry and learning, and ſo preaching it ſelfe, muſt neceſſarily fall. And the more ordinate Church Government, and the more concentrate to unitie it is, it agreeth better with Monarchy, and holds better harmony with its head, which is Chriſt. In the office of a Biſhop, an Archbiſhop, or a Patriarch, as ſtrange as it may ſound, *Calvin* himſelfe could ſee no hurt, while they were ſubject unto Chriſt, an Emperour, and a generall Councell. *Inſt.* 4. 4. 4. And how far the like were not againe to be endeavoured, were a diſquitiſion becoming ſtates truly Chriſtian, for by this means, as the promiſe of Chriſt to the Clergie ſhould have its regard, ſtates might enjoy the deliberations of the whole Church, though they retaine the liberty of admitting or rejecting their Counſels. It is ſeene in all eſtates, *Qua communiter poſſidentur communiter negliguntur*, the very dividing is the deſtruction of power; what can an ordinary man do? or who will care for ſhewing himſelfe in commotions, when the danger ſhall be his owne, and many muſt ſhare in the honour? Let not men flatter themſelves too much in their project of changing the uſe of riches without taking them from the Church, though things perhaps may be better carried both amongſt Biſhops, and downe to the inferiour Clergie, there may be rapine in honours aſwell as in riches, If we take them from God and Religion,

though we cannot convert them to our ſecular uſes: If there be leſſe of private advantage, there may be more of malice in it: but there may be of advantage, in pulling downe others, to get into their places. *Abſalon* himſelfe had other pretences, when in his heart he ſaid, *O that I were made judge in the Land.* But it concernes them that but alter things conſecrate, to be ſure it be to the better; for the ſcandall of innovation goes further than the thing reformed. *Mutato Sacerdotio mutatur etiam & Lex*, ſaith the Apoſtle, and the diſhonouring of the Prieſthood will expoſe it to contempt, and in the end, its to be feared, prove the bane of Religion. I condemne not Churche, which have not, or cannot arrive at our happineſſe; for there is great odds, *inter Eccleſiam conſtituendam, & conſtitutam.* Pietie is the principall, and as we condemne no Church that holds but that *unum neceſſarium* of Pietie, ſo mee thinkes none ſhould condemne us for aſſerting of Pietie, by ſo regular government. But it is fitter they aſpire to our ſtate, than think of reducing us to their condition: with us that of *Peter* to *Ananias* muſt take place, *Act.* 5. 4. *While it remained was it not thine owne? but now thou haſt deceived not men but God.* It is a fearefull ſentence of God to *Samuel*, upon the *Iſraelites*, *Sam.* 8. 7. *Hearken unto the voice of the People --- for they have not rejected thee, but they have rejected mee, that I ſhould reigne over them.* If *Nemo poteſt mutare conceſſum in alterius præjudicium*, ſhall wee without licence from God, take away what was truly given him? This breach how ſmall ſoever at a part, will open a gap to all the Churches patrimony: And though it bee but matter of Diſcipline we talke of; I pray God ſuch diſhonour to the diſcipline, entrench not ſoone upon the Doctrine it ſelfe, and bring that in queſtion. Though

our

our neighbours of *Scotland* and the Low Countryes, through the emulation of adversaries, as yet keepe upright; with their forme of government; When in cold bloud we shall feele the inconveniences even of the reformed discipline, as they call it; and consider how much we have been out; I pray God we come not to begin again at *Rome*, or *Palestine*, or *Palestine*, as now it is, so find the way to us. For who shall animate Princes for Religion, when the Priest must keep at distance? This question in *England* will be of dangerous consequence in Christendome.

Lastly, such prophane ones as spoyle for the booty, how ever they please themselves in their fury, will one day finde a curse goe along with their prey, which like *Achans* execrable thing, will ruine themselves, and their families. They forfeit their confidence in a providence, and that comfort in their brethren and their own breasts, which should be their life and stay, in time of trouble. They usually dye forlorne of God, and men, miserable, disconsolate, and detested: and yet have more to answer for in the world to come.

IX. The Conclusion.

The Church of *England* (God be thanked) yet retaines the face of a Church. How ever for riches and honours, she comes short of her selfe in former times, she comes behind few Churches in Christendome. We have tythes and oblations, Bishops and governours, rich Colledges and Cathedrals, large priviledges & endowments; such as might make men that like not our Doctrine, fall in love with our discipline, and in admiring these glories, adore the Divinity that provok'd them. She is like the Vine of God in the 80. Psalm. *O let not the wild Bore out of the Forrest breake downe her branches, nor the little Foxes devoure her grapes.* If we have neither so much Piety nor Policy as to contribute to the propa-

gation of our order abroad, nor the promoting of Religion at home; nor to make ſatisfaction to the Church (as the Lord *Bacon* would have it) for the wrongs of our forefathers. Let us not be guilty of ſo much Atheiſm, as to withdraw its maintenance. Let us not let goe our anchorage, and caſt our ſelvs upon the fluctuations of people. If the Clergy in its height have abuſed theſe bleſſings to their worldly ends (as all eſtates on earth are ſubject to abuſe) If their happineſſe have made them wanton. If to the keyes and their ſpirituall ſword, they be catching at the Temporall, and there be ſomething in their honours, which may occaſion them to looke to *Rome*-ward: Let the curbe of Law hold them to their way, and the Triennall Review look as auſtere on them as on Projectors. What reſtiveneſſe ſoever they have contracted, let proviſion bee made by wholſome diſcipline to reclaime them, but withhold not their provender to abate their ſervice. Let us not purſue Vices or Perſons ſo far as to violate offices, offices which have not contracted ſuch guilt, but they may be regenerated. Let us not defeate the charity of our pious Predeceſſors. Let us not diſhonour our State, and the Age we live in. Let us not rob Religion of its Ornaments, the Prieſt of his Reverence, and God of his Glory. In a word, let us not ſo flye from *Rome*, as to fall into the mouth of Hell, and rob God, to enrich the Devill againe.

FINIS.

PRO
OF
OF T
and w
tin

Made p
tion at

Containi

1. Concern
2. Concerni
unity of
persons.
3. Concerni
4. Concerni
dence.
5. Concern
originall
6. Concerni
7. Concerni
in Christ.
8. Concern
9. Concern
office.
10. Conce
Christ.

Print

THE PROFESSION OF THE FAITH OF THAT REVEREND and worthy Divine Mr. *F. D.* sometimes Preacher of *Stevens Coleman*-street. LONDON.

Made publiquely before the Congregation at his Admission into one of the Churches of GOD in NEW-ENGLAND.

Containing twenty severall heads as it was drawn from his own Copy. *viz.*

1. Concerning the Scriptures.
2. Concerning the Godhead in the unity of essence, and Trinity of persons.
3. Concerning the Decrees of God.
4. Concerning Creation, and Providence.
5. Concerning the fall of man and originall sin.
6. Concerning mans Restitution.
7. Concerning the Person and natures in Christ.
8. Concerning the offices of Christ.
9. Concerning Christs propheticall office.
10. Concerning the Priesthood of Christ.
12. Concerning Christs kingly office. 1. in generall.
12. Concerning his Kingdom. 2. In speciall.
13. Concerning the Application of Redemption.
14. Concerning a particular instituted Church, and the Priviledges therof.
15. Concerning the manner of gathering a Church.
16. Concerning the Sacraments.
17. Concerning the power of every Church.
18. Concerning the communion of Churches.
19. Concerning Church Officers.
20. Concerning giving every man his due.

LONDON:
Printed for *John Handcock* at the Bible in Burchin-Lane.
1642.

I beleeve with all my heart, and confesse with my mouth.

1. Concerning the Scriptures.

THat all Scripture is by divine inspiration, or inbreathing of God (by Scripture I mean the books of the old Testament as *Moses* and the Prophets, and of the new Testament) and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect, throughly furnished unto all good works. 1 *Tim.* 3. 16, 17. and that in all things which concern faith, and obedience, whether in Gods worship, or in the whole conversation of men, it holdeth forth a most perfect rule, whereunto nothing may be added, nor from it may ought be diminished. *Deut.* 4. 2. *Revel.* 22. 18, 19. Which also is so clear in all truths necessary to salvation, that the entrance into it giveth light, yea, understanding to the simple. *Psal.* 19 7.

2. *Concerning the Godhead in the* { *Unity of Essence, and* / *Trinity of Persons.*

That God is a Spirit most holy, immutable, eternall, every way infinite, in greatnesse, goodnesse, power, wisedome, justice, truth, and in all divine perfections, 1 *Tim.* 6. 15, 16. *Joh.* 4. 24. *Isa.* 6. 6. *Exod.* 34. 6, 7. And that in this Godhead are three distinct Persons, coeternall, coequall, and coessentiall, being every one of them one and the same God, not three Gods, and therefore not divided in essence, nature, or being, *Deut.* 4. 3. but distinguished one from another by their severall, and peculiar relative property, the Father is of none but of himself, the Son is begotten of the Father before all worlds; the holy Ghost proceedeth from the Father and the Son, from all eternity, all together are to be worshipped and glorified.

3. *Concerning the Decrees of God.*

That God hath unchangeably decreed in himself from everlasting, touching all things, great and small, necessary, contingent, and voluntary, with all the circumstances of them, to work, and dispose them according to the counsell of his own will (yet without being Author of, or having fellowship with the sins of any) to the praise and glory of his great Name. And touching the eternall estate of men that God hath according to his most wise, free, and unchangeable purpose in himself, before the foundation of the world chosen some in Jesus Christ to eternall life, to the praise and glory of his grace, and rejected or reprobated others to the praise of his justice.

4. *Con-*

4. *Concerning Creation, and Providence.*

That in the beginning God made by his Word all things of nothing very good, and made man male and female after his own Image righteous; and as a faithfull Creator doth ſtill uphold, diſpoſe, and govern all things to the ends for which they were created, having care eſpecially for man, and amongſt men chiefly for the righteous and beleevers; ſo that neither good nor evil befalls any man without Gods providence.

5. *Concerning the fall of man and originall ſin.*

That inaſmuch as *Adam* was the root of all mankinde, the law and covenant of works was given to him, as to a publike perſon, and to an head from whence all good or evil was to be derived to his poſteritie: ſeeing therefore that by the ſubtilty of the Serpent, which Satan uſed as his inſtrument, firſt *Eve*, then *Adam* being ſeduced, did wittingly and willingly fall into the diſobedience of the Commandment of God; Death came upon all juſtly, and reigned over all, yea, over Infants alſo which have not ſinned after the like manner of the tranſgreſſion of *Adam*: hence alſo it is, that all ſince the fall of *Adam* are begotten in his own likeneſſe, after his Image, being conceived and born in iniquitie, and ſo by nature children of wrath, dead in treſpaſſes and ſins, altogether filthie and polluted throughout in ſoul and body; utterly averſe from any ſpirituall good, ſtrongly bent to all evill, and ſubject to all calamities due to ſin in this world, and for ever.

6. *Concerning mans Reſtitution.*

That all Mankind being thus fallen, yet the elect, and only they, are redeemed, reconciled to God, and ſaved not of themſelves, neither by their own works, but onely by the mighty power of God, of his unſearchable, rich, free grace and mercy through faith, in Jeſus Chriſt, who of God is made unto us wiſedom, righteouſneſſe, ſanctification, and redemption; in the relation both of a ſurety to ſatisfie Gods juſtice for us, and of an head to reſtore the Image of God that was loſt, and repaire the nature that was corrupted in us.

7. *Concerning the Perſon and natures in Chriſt.*

That the Lord Jeſus of whom *Moſes* and the Prophets wrote, and whom the Apoſtles preached, is, as touching his Perſon, the everlaſting Son of God the Father by eternall generation, coeſſentiall, coequall, and coeternall, God with him, and with the holy Ghoſt: by whom he made the world, and by whom he upholdeth and governs all the works he hath made: who alſo when

the fulneſſe of time was come, was made of a woman, of the Tribe of *Judah*, of the ſeed of *David* and *Abraham*, *viz.* of *Mary* that bleſſed Virgin, by the holy Ghoſt coming upon her, and the power of the moſt high over-ſhadowing her; and was in all things like unto us, ſin onely excepted: ſo that in the perſon of Chriſt the two natures, the divine, and humane, are truly, perfectly, indiviſibly, and diſtinctly united.

8. *Concerning the Offices of Chriſt.*

That Jeſus Chriſt is the onely Mediatour of the new Teſtament, even of the Covenant of grace between God and man; the Prophet, Prieſt, and King of the Church of God for evermore; and this office is ſo proper to Chriſt, as, neither in the whole, nor any part thereof, it can be transferred from him to any other. And to this office he was from everlaſting, and in reſpect of his Manhood, from the wombe, called, ſeparated, and anointed moſt fully with all neceſſary gifts, as it is written, God hath not meaſured out of the Spirit unto him.

9. *Concerning Chriſts prophetical Office.*

That Chriſt hath perfectly revealed the whole will of God, ſo far as it is needfull for his people either joyntly, or ſeverally to know, beleeve, or obey, and that he hath ſpoken, and doth ſpeak to his Church, in his own ordinances by thoſe inſtruments whom he ſendeth, and by his Spirit.

10. *Concerning the Prieſthood of Chriſt.*

That Chriſt being conſecrated hath appeared once to put away ſin, by the offering and ſacrificing of himſelf, and hath fully performed and ſuffered all thoſe things, by which, God through the blood of his croſſe, in a ſacrifice of a ſweet ſmelling ſavour, might be reconciled to his elect; and having broken down the partition wall, and finiſhed and removed thoſe ceremoniall rites, and ſhadows, is now entred into the moſt holy place, (not made with hands) to the very heavens and preſence of God, where he for ever liveth, and ſitteth at the right hand of Majeſtie, to make interceſſion for ſuch as come unto the throne of grace by that new and living way: and he maketh his people a ſpirituall houſe, and an holy Prieſthood to offer up ſpirituall ſacrifices acceptable to God through him.

11. *Concerning Chriſts Kingly Office.* 1. *In generall.*

That Chriſt being riſen from the dead aſcended up to heaven, ſet at the right hand of God the Father, hath all power in heaven and earth given to him, and doth exerciſe his power in his government of this world over all Angels and men, good, and bad,

to

to the preſervation and ſalvation of his elect, and to the ruling and deſtruction of the reprobate: communicating and applying to his elect, the benefits, vertue, and fruit of his prophecie, and prieſthood to their regeneration, juſtification, ſanctification, preſervation, and ſtrengthening in all their ſpirituall conflicts againſt Satan, the world, and the fleſh, continually dwelling in them by his holy Spirit, begetting and nouriſhing in them faith, hope, love, repentance, obedience, with peace and joy unto immortalitie: but on the contrary, limiting, uſing, reſtraining the reprobates his enemies by his mighty power, as ſeemeth good in his divine wiſdome and juſtice, to their ſeduction, hardning, and condemnation, till his appearing in glory with his mighty Angels to judge both quick and dead; where he will be and ſeparate all his elect from them for ever, puniſhing the wicked with everlaſting perdition from his preſence; and joyning together the godly with himſelf in endleſſe glory.

12. *Concerning his Kingdom. 2. In ſpeciall.*

That in the mean time beſides his abſolute rule in the world, Chriſt hath here on earth a ſpirituall Kingdom in his Church, which he hath purchaſed and redeemed to himſelf as a peculiar inheritance; into the body whereof he doth by the power of his Word and Spirit, gather his people, calling them through the miniſtery of the Goſpel out of the world, and from idolatrie, ſuperſtition, and from all works of darkneſſe to fellowſhip with Jeſus Chriſt, and by him with the Father, and the holy Ghoſt, and with his people, making them a royall Prieſthood, an holy nation, a people ſet at libertie to ſhew forth the vertues of him that hath called them out of darkneſſe into his marvellous light, and uniteth them together as members of one body in his faith, love, and holy order unto all generall and mutuall duties: and inſtructs and governs them by thoſe inſtruments and ordinances which he himſelf hath preſcribed in his Word for the edification of his bodie the Church.

13. *Concerning the Application of Redemption.*

That the holy Ghoſt is ſent by the Father and the Son to make application of Redemption onely to thoſe whom the Father hath by his eternall Decree given to Chriſt, and for whom Chriſt maketh interceſſion to his Father, and whom the Father accepts in Chriſt unto fellowſhip of the everlaſting covenant of his free grace, having called them out of the world to fellowſhip with Jeſus Chriſt by the Goſpel made effectuall to that end, by the mightie power and operation of the holy Ghoſt. Which grace of effectuall

ctuall calling is thus dispensed to a poore lost sinner awakened and humbled by the Law through the effectuall working of the spirit of bondage, judging himself worthy to be destroyed for his sins, and seeing himself utterly destitute of all help or hope of himself; The Lord in the preaching of the Gospel by the powerfull work of the holy Ghost, revealeth the fulnesse and all-sufficiencie of that grace, and salvation which is laid up in Jesus Christ, as the onely sutable good to him, that he also enableth him spiritually and savingly to apprehend Jesus Christ as given him of the Father. And the same Spirit having thus inlightned him, doth leav a supernaturall vertue, and impression of Gods love upon the soul, whereby the soul is drawn to close with Christ, and with that grace of God in him, so entirely that there is now nothing between Christ and the soul but it willingly parts with all things that hinder his injoying of Christ; and by this effectuall calling all that are brought to Christ, are, 1. justified, that is, absolved from sin and death, and accounted righteous unto life, for, and through Christ apprehended, received, and relied upon by faith. 2. They are adopted, that is, accepted for Christs sake to the dignitie of Gods children; they are also, 3. sanctified, that is, really changed by degrees from the impurity of sin, to the puritie of Gods Image; and lastly, they are glorified, that is, changed from the miserie or punishment of sin, unto everlasting happinesse, which begins in the inward sense of Gods love to them in Christ, whence they have hope of glory, boldnesse in accesse to God, certainty of salvation, peace, joy unspeakable; and it endeth in their full perfection in soul and body.

14. *Concerning a particular instituted Church, and the Priviledges thereof.*

That it is a company of faithfull and holy people, or persons, called out of the world to fellowship with Jesus Christ, and united in one congregation to him as members to their head, and one with another, by a holy covenant for mutuall fellowship in all such wayes of holy worship of God, and of edification one towards another, as God himself hath required in his Word of everie Church of Christ, and the members thereof.

15. *Concerning the manner of gathering a Church.*

That it is the dutie of all Christians, having renounced all false wayes of idolatrous, Antichristian, and superstitious worship, and of sin, and the world (as to instruct and govern their own families according to God, so) to joyn willingly together in Christian communion and orderly covenant, and by free confession of the faith,

faith, and profeſſion of their ſubjection to the Goſpel of Chriſt, to unite themſelves unto peculiar and viſible Congregations, wherin as members of one body, whereof Chriſt is the head, they are to worſhip God according to his Word: To this Church he hath given royall priviledges, as the holy Oracles, the Promiſes, the ſeals of the Covenant, his preſence, love, protection, and bleſſing in a ſpeciall manner, here all that acknowledge him to be their Prophet, Prieſt, and King, are to be inrolled amongſt his houſhold ſervants, and to preſent their bodies, and ſouls, and gifts, and ſolemne ſervices for a ſpirituall ſacrifice acceptable to God by Jeſus Chriſt. Being thus united, they to whom God hath given gifts to interpret the Scriptures, being approved by the Church, and appointed thereunto, may, and ought to teach publikely the Word of God, by prophecying according to the proportion of faith for edification, exhortation and comfort of the Church, till ſuch time as men may be had fit to ſuch office or offices as Chriſt hath appointed to the publike Miniſtery of his Church; and then they are upon due triall to proceed to the choice, and ordination of thoſe officers according to God: and then the officers are to diſpenſe the ſeals of the covenant, *viz.* Baptiſme to the ſeed of the faithfull in their infancy, and to others not yet baptized, when by profeſſion of their faith they are added to the Church: And all of the Church that are of yeers, and are able to examine themſelves, muſt communicate alſo in the Lords Supper in both kinds, *viz.* bread and wine.

16. *Concerning the Sacraments.*

That they are in the ordinance of God ſigns and ſeals of Gods everlaſting covenant with us, repreſenting and offering to all receivers, but exhibiting onely to true beleevers the Lord Jeſus Chriſt and all his benefits unto righteouſneſſe, ſanctification, and eternall life, through faith in his name to the glory and praiſe of God.

17. *Concerning the power of every Church.*

That Chriſt hath given the power of chuſing Officers, and of receiving in, or calling of any member, to the whole body together of every Church, and not to any one member apart, or to more members ſequeſtred from the whole, or to any other Congregation to do it for them: yet ſo as every Church ought to uſe the beſt help they can hereunto, and the moſt meet member they have to pronounce the ſame in their publike Aſſemblie, if they want Officers. And to this cenſure and judgement of Chriſt, duely and orderly diſpenſed, every member of the Congregation, yea,

and

and officer alſo how excellent or learned ſoever he be, is ſubject. Yet ought not the Church without great care and advice to proceed againſt ſuch publike perſons.

18. *Concerning the Communion of Churches.*

That although particular Churches be diſtinct and ſeverall independant bodies, every one as a city compact within its ſelf, without ſubordination under or dependance upon any other but Jeſus Chriſt, yet are all Churches to walk by one and the ſame rule, and by all means convenient to have the counſell and help one of another when need requireth, as members of one body in the common faith under Chriſt their onely head.

19. *Concerning Church Officers.*

That Chriſt when he aſcended up on high gave gifts unto men, and diſpoſed of them in ſeverall functions, and for publike ordinary miniſtery, he gave Paſtors, Teachers, Elders, Deacons, helpers, for the inſtruction, government, and ſervice of his Church to the worlds end; and that none may uſurpe or execute a Miniſtery in the Church, but ſuch as are rightly called by the Church, whereof they ſtand Miniſters, and being ſo called they ought to give all diligence to fulfill their miniſtery, and to be found faithfull, and unblameable in all things: And that this miniſtery is alike given to every Church of Chriſt, with like and equall power, and commiſſion to have and enjoy the ſame as God offereth fit men, and means, and the ſame rules are given to all for the election and execution thereof in all places: which rules and laws it is not lawfull for thoſe Miniſters, or for the Church, wittingly to neglect, or tranſgreſſe in any part. And thoſe Miniſters thus choſen, and executing their office faithfully; every Church is bound to have them in ſingular love for their works ſake, to reverence them according to the dignity of their office which they execute, and to provide for them that they be not entangled with the cares of this life, according to the law of Chriſt: And this to do not as in way of courteſie or mercie, but out of duty to them in the Lord; and having hope in God that the reſurrection ſhall be of the juſt and of the unjuſt; of the juſt, to the reſurrection of life, and of the unjuſt to the reſurrection of condemnation.

20. *Concerning giving every man his due.*

That unto all men is to be given whatſoever is due to them, in regard of their office, place, gifts, wages, eſtate, and condition; endeavouring our ſelves to have alwayes a conſcience void offence towards God, and towards men.

FINIS.

40

A

CHRISTAL

For the

CLERGIE,

Especially those that are corrupt in Doctrine, scandalous in their lives and conversations. *An. Dom.* 1641.

LONDON,
Printed for *R. P.* 1641.

A CHRISTALL FOR THE *Cleargy* that are corrupt in Doctrine, ſcandalous and impure in their lives and converſations, *Anno Dom.* 1641.

IF we judiciouſly view ancient Hiſtories as well Divine as Morall, as the preſent corruption of the times, we ſhall finde that thoſe of impure and uncleane ſpirits of the Cleargy, corrupt in their Doctrine, tyrannicall in their government, ſcandalous in their lives and converſation, have alwaies beene the roote and firſt beginning of the deſtruction of Kingdomes and Common-wealths, when they are increaſed with riches and pompe of this world, by which they wax proud and ambitious; they aſpire to ſit in places of great power and authority in Kingdomes and States, both Spirituall and Temporall, which having attained, ſo preſumptuous is pride, they dare preſume to denominate themſelves Lords, nay higher in authority then Princes and Emperours, nay to command and compell them to doe what pleaſeth their deſires and fantaſies, and nothing elſe, though never ſo contrary to the word of God, or contrary to naturall reaſon or morall civility, and if theſe their deſires be neglected or rejected, then never reſt they till they have brought to ruine ſuch Kings and their Kingdomes.

I deſire Reader you would peruſe this little Treatiſe which I tearmed a Chriſtall for the Cleargy, and you will eaſily diſcerne that the corruption, pride, ambition and luxurioufneſſe of the Cleargy in antient time, exerciſing tyranny as well over Princes as their people who they have wonne, and as it were ſubjected to their obedience, and that in theſe our times, and this our

Kingdome doth little or nothing differ. The Biſhops of Rome having attained to the higheſt ſtep of honour and dignity that ever was any in the whole Kingdome, and having obtained the power of both ſwords, the ſword of the Spirit, and the ſword of the Magiſtrate, they then beganne to diſplay their banners, both as King and Biſhop, and whom they could not bring to their obedience by the one, they then exerciſed and uſed the other: In their firſt combat they had to fight with any to ſubdue them and draw them to their faction, they uſed their thunderbolts of excommunication and curſing, this was terrible to Kings and Emperours; if this failed, then treacheries and treaſonable practiſes of ſubjects againſt their lawfull Princes by poyſoning, powder plots, ſtabbings and the like: if theſe prevailed not, they procured the nationall war, one Kingdome againſt another: I will only give a touch of either, and then compare them to theſe times.

Firſt, *Platina* in the life of *Gregory* the 7. ſheweth that this Emperour *Henry* the fourth was excommunicated by the Pope: afterward he addeth, the Emperour ſaith he came ſpeedily to *Canoſie*, where the Biſhop was with *Mathilda*, and by and by laying aſide his royall robes, went bare foot to the gates of the City and humbly required to be let in, his entring denied he took in good part, notwithſtanding that the winter was ſharpe and all was frozen hard, remaining three dayes in the Suburbs of the Towne continually craving pardon, at length at the requeſt of *Mathilda* and the Earle of *Savoy* and the Abbot of *Chinnes*, he is abſolved.

Frederick Barbaroufe that he might be reconciled to the Pope laid his neck under his feet to be trodden on: The Venetians beſieged *Farrare* which paieth tribute to the Church of *Rome*, forthe which cauſe they were excommunicated by *Clement* the fifth; therefore *Francis Dandalous* which was afterward created Duke, went into *France* where that time the Biſhop was to aske pardon for that offence; long it was ere ever he was admitted to come in the Popes ſight, at laſt he was led with an iron chaine about his necke to the Biſhops table like a dog, and there faine to be under the table amongſt the dogges ſo long till the wrath of *Clement* without all clemency being over paſt. This is written in *Sabellicus* in the end of the 91. *Eneide* the 7.

both

both full manifeſt are the injuries of this beaſt done to other Kings and people. And thus much of their firſt meanes to bring as well Princes as people to their ſubjection.

I come now to the ſecond meanes practiſed by the Biſhops to draw both Princes and people to ſubjection, and that in briefe, *Platina* writing of *Gregory* the fifth. *Silveſter* the ſecond, ſaith he, before called *Gilbert* a Monk of *Florey* forſaking his Monaſtery followed the Divel, to whom he gave himſelf whole: and by and by he addeth, *Gilbert* moved with ambition and a diveliſh deſire to rule through bribery got firſt the Archbiſhoprick of Regns, afterward of Ravenna, and after with greater ſuit the Divell furthering him, he obtained to be Pope, yet under this condition, that after his death he ſhould be the Divells wholy, &c.

Beno in the life and acts of *Hildebrand* called *Gregory* the ſeventh, one *Gilbertus* which had infected the city with ſorcery, ſaith he, after the thouſand yeares fulfilled, comming up out of the bottomleſſe pit, of Gods permiſſion was Pope foure yeares, and changing his name was called *Silveſter* the ſecond, and after *Gilbert* the yeare 25. *Theophilactus* his ſcholer atchived the ſeat violently, called *Benedict* the ſeventh, after him *Gratian* called *Gregory* the ſixt, after him *Sabinus* and he was called *Silveſter* the third: all theſe three were Popes at one time. *Henry* the ſecond Emperor a godly man and valiant, going to Rome, to purge the Church, compelled *Benedict* or *Theophilact* the Magitian to flee, caſt *Gregory* into priſon, and ſent away *Silveſter* to his old Biſhoprick; and he holding a Counſell placed the Biſhop of Bamberge whom hee called *Clement*, in the ſeate, of whom alſo he received the Crowne, and he brought *Gregory* with his diſciple *Hildebrand* with him into Germany: In the meane time *Benedict* returning to Rome from flight, vexeth *Clement*, and with much inchanting infecteth the City, and by letters receaved from *Hildebrand* out of Germany, he learneth what is done in the Emperors Court. *Gregory* dieth there in priſon and left *Hildebrand* his heire, both of his falſe packing and of his mony. *Clement* dieth alſo whom *Damaſus* the ſecond ſucceedeth immediately but ſtraightwaies poiſoned; and *Junio* called *Leo* the ninth ſucceeded in his place. And thus much of the ſecond meanes practiſed by Biſhops to raiſe themſelves into places of

authority, and to bring all that oppose and resist them to their subjection or utter confusion.

3 Thirdly and lastly, a word or two of their last meanes when neither of them can prevaile to bring their purposes to perfection; that is, by raising warres and seditions in Kingdomes, one against another, wherein they have shewed themselves more mercilesse and cruell then the most heathenish and barbarous nations in the world: *Benedict* otherwise *Theophilact*, which before I have mentioned, was carried by the Emperor prisoner into Germany, returning with *Leo* the ninth, he armed *Leo* against the Normans and betraied him to them; the Germans therefore slaine by Treason, *Leo* himselfe hardly escaped: *Hildebrand* himselfe by degrees obtained the Popedome, where he so carried himselfe that no man except blind but might perceive his divelish government requited: the Emperor *Henry* the fourth for his carring away into Germany by *Henry* the second. This Pope also excommunicateth *Henry* the fourth, deprived him of the dignity Imperiall: moreover hee stirred up his subjects against him; and absolved the Rebells and Traitors of their oathes of fidelity, and he himselfe like a Monarch gave the Crowne of the Empire unto others at his pleasure. The power therefore and treasure of the Empire hath he so worne and wasted, what with civil and what with forraigne warrs, that these many yeers now the Kings of Almaine have never beene able to recover their force, nor yet to resist the most Arrogant tyranny of the Popes. *Gregory* the ninth whilst *Fredericke* that Excellent Prince made war in Siria for religion with the Soldan, invaded and kept the Provinces of *Frederick*. There were cruell warres betwixt the Popes and this *Frederick*. *Innocentius* the fourth, stirreth up the Prince of Theoring against *Conrade* the fourth of that name, and Sonne of *Fredericke* the second, and when the Emperour *Conrade* was dead the Pope obtained the good will of the Neapolitanes, to yeeld themselves to the See of Rome: *Conrade* a Sonne and heire, *Conradine*, and *Manfrede* his bastard Brother, which would bee called King of Cicily, wherefore Pope *Vrbane* the fourth, Sonne to King *Clement* the fourth, *Manfred* sent for *Charles* Brother to *Lewis* the french King, Earl of Province, and of Gaunt, to come with an Army into Italy, and called him King of Cicilie, who overcame and slew *Manfred*

fred at *Bewent*, and received the Kingdomes of the Pope to doe him homage : There were ſlaine in the battell betweene them 12000. the occaſion thereof being the Popes. Many ſuch like inſtances might be taken out of Hiſtory, but theſe ſhall ſuffice for the preſent, it only remaines to compare the impurity, tyranny and malice of thoſe Biſhops in the beginning of ſuperſtition & idolatry, and theſe times wherein we now live, with the Biſhops and Clergy of this Kingdome.

What hath beene more uſed by our Biſhops of our time, eſpecially the Archbiſhop of Canterbury in his hierarchy at Lambeth, in his Courts of inquiſition, high Commiſſion I would ſay, then excommunications, deprivations, and degradations of learned and zealous Miniſters and teachers of the word of God, and other his Majeſties good and loyall ſubjects ſo far as their power could extend, beganne to deny the Princes ſupremacy in cauſes eccleſiaſticall, what may we conceive would they have attempted, if God in mercy by the wiſdome of our gracious Soveraign, and his great Councell of State had not prevented the ſame.

Secondly, what diveliſh practice, what ſtratagem, what treaſon, by poyſoning & otherwiſe attempted by the Arch enemies of our peace, the Prieſts and Ieſuits, againſt not onely the perſons of godly and Religious Peers, the whole Parliament, and ſtate of the Kingdome, but they directly or indirectly have had a hand in the ſame, what then may we thinke of them if they had power to their malice?

Thirdly and laſtly, what commotions in Scotland, what warres betweene England and that Kingdome did they endeavour to ſtir up and raiſe, ſeeking by the deſtruction and confuſion of both Kingdomes, to worke their ends and purpoſes, and what diſtractions and troubles hath beene in this Kingdome, what miſeries and calamities that are fallen upon Ireland, but ſome of the Biſhops have beene agitators and actors therein.

And thus much of this Chriſtall wherein the Clergy that are concerned may cleerly ſee themſelves and their actions, and learne to amend and turne from their evills wayes, doing good in the Church for the evill they have formerly practiſed, which God grant, or otherwiſe cut them off, or remove them from amongſt his children and Saints, that their examples may be no more ſtumbling blocks to hinder their walking in the paths of righteouſneſſe, piety and godlineſſe.

FINIS.

41

Cheap-ſide Croſſe

cenſured and condemned

BY

A LETTER SENT

From the Vicechancellour and other Learned Men of the famous Vniverſitie of *Oxford*,

in anſwer to a queſtion propounded by the Citizens of *London*, concerning the ſaid CROSSE, in the yeere 1600, in which yeer it was beautified,

As alſo a remarkable paſſage to the ſame purpoſe, in a Sermon preached to an eminent and very great Auditory in this City of *London*: by a very reverend, holy, and learned Divine, a while after the Croſſe was laſt repaired, which was *Anno* 1606.

2 CHRON. 31. 1.

All Iſrael that were preſent, went out to the Cities of Iudah and brake the Images in pieces, &c, untill they had vtterly deſtroyed them all.

LONDON,
Printed by *A. N.* for *I. R.* and are to be ſold at his Shop in *Pauls* Church-yard, 1641.

Reſolved on this queſtion (being propounded by the Citizens of *London*, Ianuary 23. 1600) *viz.*

Queſt. Whether the Croſſe in *Cheapſide* ſhould ſtand or be demoliſhed.

Anſ. By *George Abbot*, Vicechancellour of *Oxford*, for the yeere aboveſaid, as followes.

COncerning the queſtion of ſetting up againe the Croſſe or other Crucifix in Cheapſide, I am of opinion,

Firſt, that the godly and diſcreet zeal of the worthy City is much to be cõmended, who, on juſt & apparent grounds making a conſcience of that which may be ſcandalous to many good Chriſtians, have not raſhly nor tumultuouſly proceeded therein, but are deſirous to be informed by Divines of the Univerſities (which are under the protection of Almighty God, and her moſt Sacred Majeſtie, Schools of the Prophets) what they may, and ought to doe, both unto the honour of Gods Name, and to the ſetling of ſuch their brethren as be in doubt.

Secondly, I am fully perſwaded, that the ever-

laſting God in his wiſdome hath offered unto this reverend Citie this occaſion, to make tryall of their piety and devotion, whether they doe love the intire ſervice of himſelfe withall their hearts, and ſouls, or no, for which matter, howſoever it ſeeme *prima facie* to contain nothing of much moment in it, yet now, ſince the expectation of the whole Realme, and Church of *England* is, what will become thereof, it cannot be ſuppoſed of leſſe conſequence, then that either our Religion which is eſtabliſhed according unto the Canon of the Scripture, or elſe that Papiſtry ſhould receive a wound, and blow thereby.

Being then orderly and fairly demanded my judgment therein, I doe purpoſe according to the ſeverall circumſtances in their ſeverall places, to touch divers things,

Praying that God would guide my Meditations and pen aright, to the glory of his Name, and good of their ſoules who deſire in this matter to be reſolved.

Firſt, in theſe Crucifixes are reſembled God the Father by an old man, the Holy Ghoſt by a Dove, which are both of them unlawfull in true Divinity, becauſe God is a Spirit, and he himſelfe forbids any ſimilitude or ſhape of himſelf, when he gave the law, intending that he filleth Heaven and Earth.

Confirmed by *Origen*, who ſaith, we doe deſcribe with no ſhape God who is without body, inviſible. *Ambroſe* ſaith, God is infinite, unmeaſurable, &c.

The Heathens, and *Numa* in *Plutarchs* Lives, did forbid his people to ſhape out any of their Gods with the forme of a man.

A[illegible] teſtimony *Clemens Alexandrinus* autho-
riſeth.

riſeth. Nay, *Thomas Aquinas part.3.q.25.a.3.* But unto God who is without any body, no bodily I-mages could be ſet up, becauſe as *Damaſcen* ſaith, it is a point of the higheſt folly or impiety to figure that which is divine, but becauſe God in the new Teſtament is made man, he may be adored with the bodily Image of himſelfe, this *Aquinas* ſaith.

So Chriſt (the Frier thinketh) in his humanity may be pictured, and not God.

Long ſince, ſome of the choiceſt learned *Sorboniſts* directly ſay, they deſire therefore that Images of the Trinitie ſhould be removed from all publike and private places, becauſe they are forbidden by the Scriptures, by Councils, by many men of excellent worth and holineſſe.

This ſhortly I ſpeak, but who liſteth to ſee more, the refutation of *Bellarmines* Cavils ſpeaking for thoſe Superſtitions, as alſo the judgement of the Fathers, let him read Doctor *Reynolds, de Idolatria.*

Being then that the Image of the Dove for the Holy Ghoſt was upon the Croſſe in Cheapſide, and the retayning thereof is unlawfull, yea, one of the higheſt points of Popery, whereof many learned men of their ſide are aſhamed, I hold it a matter queſtionleſſe in a reformed Church, that the Croſſe is in no ſort to be ſet up again, as it is was before with the Dove, leſt we ſhould ſeem to perſiſt in that palpable darkneſſe of *Egypt.*

And in this point I being undoubtedly and irrefragably reſolved, in that ſame burdenſome office of a Chriſtian Magiſtrate, which now under my Lord I doe beare, did upon ſound and mature advice this laſt Summer burn and conſume with fire in the Mar-

ket

ket place of *Oxford*, amongſt others, a Picture wherein was the Image of God the Father over a Crucifix ready to receive the ſoul of Chriſt.

The next conſiderable matter is for the Crucifix it ſelfe, what is to be judged of the Image, and whether it may be retained at all.

I doe not certainly finde when the firſt uſe in that kinde was taken up amongſt men, although *Conſtantine* did cauſe ſomewhat to be made, which repreſented the two firſt Letters of Chriſts Name, as they are written in Greek, and that which hee had made was to be uſed only in Standards, but in this ſort, and to that uſe, as now commonly is framed, if it had never been began, I think I may boldly ſay, that the Church had been freed of a great deal of Superſtition, which afterwards grew to little leſſe then blaſphemy.

It is very likely that they that firſt uſed it had this to ſay for it, that there might be an Hiſtoricall uſe to put us in mind of him that died for us, and in as much as ſenſible and viſible things do much affect us, this memoriall might ſtir our devotion to remember him, by whoſe ſtripes we are healed.

Now as this may be the only uſe thereof, much may be diſputed, and held not to be *ſimpliciter malum*, abſolutely evill: So in my opinion, there are far more repugnant, and direct reaſons which may make againſt it altogether, as

Firſt, the wiſdome of God, which directed us to all things fit for our ſalvation, hath given not the leaſt touch nor ſemblance, directly or by conſequence, of any ſuch matter, which might ſerve to direct us unto Piety; but hath only appointed the Word

Word to be the meaſure thereof, and the Sacraments which are viſibly (but not ſo groſly as the Crucifix) preſented unto us as reſemblances of Chriſts paſsion.

Secondly, it implyeth great weakneſſe of faith when we cannot think of our Saviour, either by Meditation, or Prayer, or reading, or hearing the word, or by receiving of the Sacraments, but wee muſt flie unto ſuch means, as for the uſe whereof wee have no warrant, but on the other ſide there is much danger, leſt inconveniences ſhould grow thereby.

It was a true obſervation of *Philo Judæus*, that the minds of women are the weaker, and they can preſerve nothing but that which is ſenſible, ſpeaking of Images which they deſire, but note hee aſcribeth it unto weakneſſe in them.

Thirdly, it was a very ready way unto Superſtition, which from a ſmall beginning creepeth on, neither hath it any way more increaſe then in Images, as the Church by lamentable experience hath too too much proved. Images (ſaith *Cyprian*) at firſt were made in honour of them that were dead, but afterwards they became facred to their poſterity, & were at firſt taken only for comforts, this was true among the Heathen, and ſo it was among the Chriſtians, who at firſt made them, but offered not to bring them into Churches, yet within a while that alſo was attempted, but to the great griefe and indignation of the godly.

Epiphanius comming into a Church, and ſeeing a veile or hanging that had one of the Pictures of Chriſt or ſome Saint, tore it, as being in the Church contrary unto the Scriptures, and after in ſteed there-

of

of he ſent a new veile thither, but that which was then ſo reſiſted by *Epiphanius*, did in proceſſe of time (as the purity of the Profeſſours of the Goſpel decayed) grow ſtronger, ſo that by the time of *Gregory* the Great, Images grew to be ordinary in Churches, yet notwithſtanding hee that was ſo earneſt for the having them, could not like that they ſhould be worſhipped, but even then there were that repugned the opinion of receiving of them into Churches, and ſo defaced the Images themſelves.

Gregory diſliked the worſhipping of them, but thoſe that came after him they mayntained the Adoration and worſhip given unto them, appeareth by the ſecond Councill of *Nice*, among many, no doubt, this of Chriſt hanging upon the Croſſe was one of the principall, whereby Superſtition went ſo far, as that it was and is mayntained that the reverence and adoration due unto God himſelfe (called *Latria*) is to be given to the reſemblance of Chriſt on the Croſſe, which is directly laid down by *Thomas Aquinas*, yea, and practiſed in their *Miſſall*.

The perpetuall uſe of their adoration, may be gathered by their Roods in Churches, Crucifixes in windowes, the ſame alſo in their Service Books, and on the backſides of them, where *Mary* and *John* ſtand by Chriſt, by the like in Rings now growne a faſhion, beſides in ſtones and metals, before which many of them doe ſay a large part of their devotions, yea, the moſt ſuperſtitious Papiſts are ready to give veneration thereunto, whereſoever they ſee it ſolemnly ſet up.

I remember in that Colledge where I firſt lived,

a young man was taken praying and beating his breſt before a Crucifix in a window, which cauſed the Maſters and Fellows to pull it down, and ſet up other glaſſe. Which example makes me nothing doubt but that the Croſs in Cheapſide hath many in the twilight and morning early which doe reverence before it.

Beſides *Campian*, whoſe act is famous, or rather infamous for it, and I am informed, that ſo much hath been ſignified by the neighbours, or inqueſt making preſentments, concerning the circumſtances of this cauſe. By all which I do conclude, that it is a Monument of their Superſtition, a great inducement, and may be a ready way unto Idolatry, and that there can be no tolerable uſe of this matter, which may be able for to countervail the dangers and obloquie ariſing upon the reteyning of it, and ſo much the rather, becauſe it is perceived, that many evill affected men doe make their advantage from hence to inſinuate into the minds of their credulous hearers, that it is a token of the returne of their faith againe into into this Land, ſince their Monuments are not extinguiſhed in the chiefeſt ſtreet of our greateſt City.

Upon which conſiderations I make no doubt but the religious Magiſtrates are ſufficiently warranted by the Word of God to remove it away, for the Scriptures have laid before our eyes what ought to be done to remaynders of Idolatry, Yea ſhall overthrow their Altars, Pillars, graven Images, &c.

But the deeds of *Hezekiah* being well looked into doth put it out of all controverſie, for when hee ſaw the foule abuſe of the brazen Serpent, hee cauſed it to be defaced, and yet it hath other manner of warrant for it then this, it being commanded by God, e-

 rected

rected by *Moſes*, a figure of Chriſt, in divers of which moſt materiall circumſtances this Crucifix is moſt defective.

Divers learned Miniſters then living do report. Though the judgement of both Univerſities was conſulted with about the Croſſe, and both adviſed it might be taken down, yet they could not prevaile with B. *Bancroft*: but he would have it re-edified, only with much adoe they overſwayed the Biſhop to leave off the picture of Chriſt on the Croſſe, that was ſet on the top of it. Take notice of the blinde zeale of the Prelate in this buſineſſe.

And here I pray the Reader to obſerve, that I ſay the Magiſtrates are to redreſſe ſuch enormities, for I doe not permit inferiour men to run headlong about ſuch means, and to rend, breake, and teare as well within as without the Churches, which was that that *Luther* reprehended, but the advice and conſent of Superiour powers is to be had herein, that all things may be done decently and in order. In which reſpect I hold it neceſſary that the Biſhop of *Canterbury*, and the Biſhop of *London* be ſought unto, who doubtleſſe upon the ſober intention of the Governours of that City will be pleaſed religiouſly and gravely, according unto their manifold wiſdome which God hath given unto them, to looke into the matter, & give inſtructions what is fitteſt to be done.

HEre Maſter Vicechancellour at large proveth that it was but omiſſion in our firſt Reformers, and that our further reformation would not condemne or checke them, but commend, the preſent due occaſion being offered, that it would be as the fact of Theodoſius *and* Joſias, *that the further they went the more they did ſtill raze remnants of Idolatry, and eſtabliſhed Gods true ſeruice, then he ſaith, Man hath not ſought for this opportunity, but God hath rather put it upon the Citie, in as much as the Crucifix being worne out with time was ready to fall, there was a neceſſity impoſed for taking it down.*

Now it is a greater matter to re-edifie a ſcandalous thing then to continue it, in as much as the one impleyeth a winking connivance or permiſſion only, but the other intendeth an allowance and ratification, which giveth greater advantage unto the adverſary.

This

This he confirmed by Marcus *Bishop of* Arethuse *in* Constantines *time the Great, and* Julianus *persecuted him after that he refused contribution to the rebuilding of overthrowne Idols Temples, Saying, that it was ungodly to afford one halfpenny to a wicked maker thereof.*

And out of that Author he citeth one more example of Nudas *a* Persian *Bishop, pulling downe a Pyren or Temple dedicated to the fire the* Persians *god, and refusing to build it again at* Isdigerdes *the Kings command.*

Theodorets *saying of him, I doe admire him, and thinke him worthy of a garland, for in my opinion it is equall impiety to adore the fire, and to build a Temple to it.*

My advice therefore and judgement in the name of God is, that the Crucifix should not be erected there, but that upon this opportunitie advantage should be taken to give superstition a further blow, which will be very joyous to all that are already sincerely affected, and if there be any who truly love the Gospel, and are not yet so fully perswaded in this point, they also will in mildnesse yield to reason, if the Superiour power shall be pleased to give countenance to this deed of the City.

But if it should be misliked of hollow-hearted Papists, or maligned by professed Recusants, it must be expected and not wondred at.

Now if it shall be demanded what should be set up insteed of the other Monument. I thinke best to be some *Pyramis*, or matter of meere beauty, and not any Angell or such like whatsoever, for although in truth that deserveth no reprehension, yet by avoyding of that the mouthes of the Adversaries may be stopped, who would otherwise storme and say, that the Creator

is taken down, and ſuch a Creature is ſet up in the place where hee ſtood; and whereas it is ſaid, that evermore it will be called the Croſſe in Cheap ſide, yet it may be poſſible that time may weare out the appellation, or if it doe not, the name ſhall hurt no more then the name of *Chriſtmas* or *Candlemas* doth, from which a godly man may make that uſe as to prayſe the Lord, that the matter of theſe Superſtitions are removed, and the name onely remaynes as a memoriall of Gods goodneſſe, who hath done ſo great good things for us. And by reaſon of the ſickneſſe and weakneſſe of him who more learnedly and judiciouſly might have reſolved this point, have I not after that hot and haſty humour of ſome men who are moved rather by fancie then reaſon, but after Chriſtian and ſetled looking into the cauſe, and ſatisfying of my owne conſcience, fully therein ſet down my judgement upon the demand propoſed unto me, ſuppoſing that this ſhall alſo give acceſſe unto the honour of God, her Majeſty, the Church of *England*, and that noble Citie, if it be ſo ſet up again as a matter of meere beauty or Pyramide.

But referring the direction, execution, and compleating of all to thoſe honourable perſonages unto whom under our ſacred Sovereigne the Lord hath committed the ordering of ſuch affairs. God Almighty bleſſe us, that wee may ſtill go forward in true Religion, and his holy Spirit direct our thoughts, words and actions, to the honour of his holy Name. AMEN.

George Abbot,

Vicechancellour,

An. 1600.

The approbation of Maſter Vicechancellor's Letter, by five other learned men, then heads of the Vniverſitie.

WE doe approve as ſound and true, the rather becauſe hee followeth that which was done with the brazen Serpent after that it was ſuperſtitiouſly worſhipped by the people, and wiſh that the materiall Croſſe, now it hath been ſuperſtiouſly adored, and is mayntained by *Mart.* in a Booke dedicated unto her Majeſty, and by all the Jeſuits and Seminary Prieſts and all their Scholers this day in *England*, to be worſhipped and adored, be not tumultuouſly taken away, but in the ſame manner the brazen Serpent was by conſent and authority of our gracious *Hezekiahs*, & them whom cauſes Eccleſiaſticall have authorized under her Highneſſe.

This only wee adde, that as the example of *Hezekiah* be notably and ſufficient to encourage her Majeſty and ſuch as be in authority under her zealouſly to remove ſuch occaſions of Idolatry, and to remove them out of the peoples way, for the example of *Gideon* is terrible if they be let alone, and continued ſtill.

Hee erected an *Ephod* in *Ophra* after his victory over the *Madianites*, both to teſtifie his thankfulneſſe unto the true God of *Iſrael*, for his victory obtained, and alſo to ſhew the *Madianites*, that the God whoſe ſervice in an *Ephod* without Idoll or Image they did refuſe had given unto them the overthrow, and thus farre *Gideon* is not reproved, but when hee grew old and knew that the people did worſhip before the *Ephod*, becauſe he would not pull it downe, nor take it away, his poſterity was grievouſly puniſhed after him, and the people became entharalled unto their enemies.

In like manner, the fact of *Constantine*, after his victory over *Maxentius*, in erecting the signe of the Crosse in *Rome*, was commendable, because hee testified his thankfulnesse to Christ crucified for the victory atchieved, and also it openly shewed unto the Heathen and *Gentiles*, who fought against him, that hee whom they so much despised because hee was crucified gave him victory. But now this outward and materiall signe of the Crosse hath been, and is abused to Idolatry and Superstition, therefore if the chief Magistrates erect such things now, when they be well taken away, and if they pull them not downe, when with peace and quietnesse they may be removed, they leave unto the godly a fearfull expectation, as of that which came to passe In *Israel*, after the days of faithfull *Gideon*, for so we call him notwithstanding his grievous fault, for so hee is nanamed. But the danger of such negligence is most carefully to be avoided.

From the Universitie of Oxenford,
January *the* 23. 1600.

This Letter is in the hand of a Merchant of good credit in this Citie thus subscribed.

Thomas Thornton. Iohn Reinolds.
Leonard Tailor. Henry Ayray.
R. Kettley.

You have heard learnedly proved from Antiquity the unlawfulnesse of this Crosse.

Here follow some arguments from Scripture against Cheap-side Crosse, as they were preached in *Lombard* Street.

THis worthy Minister preaching on *Esay* 10. Vers. 5,6. Shews divers signes of Gods wrath against a Nation, among others hee shews this to be one Plague token.

When God gives over a Land to hainous sins, when hee suffers a Land that hath been delivered from Idolatry, againe to bee given up unto Idols. This is a certain signe of Gods wrath against a Land.

For this is a standing rule, that when any Idoll is suffered to bee in a Land, though it be not worshipped, yet it is a remarkable signe, that they are a people of his wrath. See what the Lord saith, *Ps.* 81. 8,9. *Heare, O my people, and I will testifie unto thee, O Israel, if thou wilt hearken unto me, there shall no strange god be in thee, neither shalt thou worship any strange god.* (Marke) he doth not only say thou shalt worship no strange god, but there shall be no strange god in thee, as the Lord commands them, *Exod* 34. 12. saying, *Take heed to thy self, that thou make no covenant with the inhabitants of the Land, whether thou goest, lest they be cause of ruine among you: but yee shall overthrow their Altars, and break their Images in pieces, and cut downe their groves, for thou shalt bow downe to no other god, because the Lord whose name is* Jehovah *is a jealous God.* For when ever Idols give before, then certainly warre will follow after, and therefore to suffer an Idoll to be in a Land, although unworshipped is no small sin, as the Lord saith, *Hos.* 5. 10. *I have seen villany in the house of Israel, there is whoredome in Ephraim, Israel is joyned to Idols, let her alone, &c.*

Thus we see how greatly we provoke God to anger, when we suffer an Idoll to be among us.

And though the Lord had formerly freed this Land from Idolatry. Are not the Images of *Baal* againe re-edified among us? this never went before, but a Plague came after it. For by this, if by any thing, a Land breaks covenant, nay, goes about to breake their Marriage bond with God. Therefore may I say to this Land, nay, to you of this Citie, (to goe no further into other places,) where the Word of God is most powerfullly preached among you, that you are in an especially manner guilty of this lowd crying sin. Witnesse the Crosse in Cheap-side; that is lately beautified by you. I am troubled to think how God expressly hath beene provoked, and wrath I feare will be poured out upon you for this same golden Crosse. For whereas the Lord saith, *Isaiah* 30 22,23. *Ye shall defile the coverings of your graven Images of silver, and the ornaments of your molten Images of gold, and cast them away as a menstruous cloth, and then shall he give you a great blessing.* You on the other side, have adorned the covering of your Images: now, all men know that the Crosse is that which the Papists make an Idoll of: and yee you have not stained the covering, but have beautified and adorned it. So that as a blessing came on them that stained the covering of their Images, so a curse will most certainly follow the beautifying of the covering of those Images of

that

that Croſſe. For it is that which doth become a ſnare unto the ignorant people: As *Gideon* made an *Ephod of gold*, and put it in his City, Judges 8 27. *and all Iſrael went thither, a whoring after it*, which thing became a ſnare unto *Gideon*, and to his houſe: And ſeeing Papiſts will worſhip a Croſſe at *Rome*, ſurely they will then worſhip it alſo in *England*, and your ſelves know alſo what reſpect hath been ſhewed to this Croſſe, by Popiſhly affected amongſt us. Beſides the beautifying of this Croſſe, was a lauiſhing of your gold. And though you laviſhed it not on it, as on an Idoll, but as an ornament, yet it being an Idoll, your gold was laviſhed on it, as on an Idoll. O, this Croſſe, is one of the jewels of the Whore of *Rome*, & its left and kept here as a Loue token, And gives them hope, one day, that they ſhall enjoy it; and us again. Therefore this is one of the ſpeciall plague tokens of Gods anger, and it ſhews this Land in generall, nay, this City in particular, to be a people God is angry with.

What this Reverend man feared then, and was much troubled at in his owne ſpirit, (as his often expreſſions yet in the memory of his familiar friends teſtified) namely, that the wrath and judgements of God ſhortly would fall down upon this Kingdom and City, we have found, and with ſad hearts have cauſe to acknowledge, having felt the ſmart of it not only in this the great decay of trade which hath occaſioned the ſinking of many chief Citizens amongſt us, but that which is more then either our trades or lives, the great decay of the Goſpel, the faithfull Preachers thereof being hunted out from amongſt us, And this religious pious man, a bleſſed light, was enforced in the midſt of his day: to breath his laſt in a ſtrange Land.

If more Arguments in this kind are deſired, you may read at large a new Treatiſe of Maſter *Gurney* againſt Images, extracted out of the Homilies.

There is not ſuch a ſuperſtitious Monument in *Spain*, *France*, no not in *Rome*, nor in any part of the Chriſtian World as this Croſſe is, as Travellers report: & that we ſhould gild it, & Papiſts adore it on their knees, (as many witneſſes teſtifie) is abominable, wee doubt not but our Worthies in the Honorable Houſes of Parliament will take away the memory of it.

FINIS.

P

42

THE PARLIAMENTS AND LONDONS PREPARATION FOR HIS MAJESTIES RETURN.

With the Manner how many Parliament men, with the Lord Major, and Aldermen are to congratulate his Majesty. With the manner likewise how many Petitions are to be delivered unto him, and the *Substance of the same.*

As also the true Relation, how the 12. accused Bishops are devoted out of the House of Peers, and being called to their Tryall, they expected the Kings either Ascent, or Discent thereunto, which induced His Majesty to return.

With the certain time prefixed when he doth return.

Composed and published by *John Bond.* K

LONDON. Printed for *John Tompson.* 1641.

TARLTAN'S

LONDON

THE PARLIAMENTS AND LONDONS

Preparation for His Majesties Return.

King is *Quasi caput populi*, the head of his people, and if the head be absent, the other members must consequently languish. Yea the joy and prosperus consolation of a Nation, is the present enjoiment of their Prince. But I do not delineate this in a Tropologicall sence, or that any should conclude hereupon, that our Royall Kings Absence should cause, or produce any disasters.

For

For hee had bin so opposed in his pleasures, and Commands, that it did not onely cause his just indignation, but likewise respectively induced him to leave his Palace at *Westminster*, and progressed forwards to *Windsor*, where his Majesty hath continued a long time.

But he taking into his Princely consideration the longing expectation of his loyall Subjects for his presence, the great desolation, and condole for his absence: together with the manifold distractions, and distempers in the kingdome, did most discreetly resolve himself to honour the *Parliament* and *City* once more with his presence.

Whereupon the *Parliament and City* having intelligence, did respectively consult, how they should congratulate his Majesty in such satisfactory manner, *as might be correspondent to his contentive pleasure*. Divers *Parliament men* were immediatly selected both out of the House of Peers and Commons, to meet him: as also, the Lord Major, Aldermen, and chief Citizens, are in preparation to congratulate his Majesty. But after their submissive, and humble salutation there are divers Petitions to be delivered, and presented to his Majesty, concerning his gracious concurrance with the *Parliament*, in extirpating the Recusant party, and devoting the Popish Lords and Bishops from the House of Peers, and desiring his longer continuance with them, in the establishing of the weighty, and impendent affairs of the *Kingdome*.

I cannot abſolutely and directly ſatisfie the Reader hereof, the prefixed time when his Majeſty will certainly return for that is very ambiguous: but this I can reſolve him off, he is daily expected, and without doubt he will be here preſent in a ſudden proceſſe of time: And as ſoone as the Parliament and City can have more direct and confident intelligence of his more certain return, they will perform what is aforementioned: in the mean time they are in great and deliberate preparation for the ſame.

Yet in his abſence, hee hath not bin altogether vnmindfull of his People, but hath bin rather more ſollicitous, and as tender over their welfare, as a father is over his own Son. Hee hath oftentimes ſent Letters to his *Parliament* to comfort, and encourage them in their unwearied ſedulity.

Hee hath likewiſe graciouſly anſwered them in all their Petitions, and hath become as indulgent as ever Prince hath bin.

None knowes the care and ſolicitation of a Prince; for they (*Atlas-like*) do ſupport the burthen of the whole Kingdome beſides: and withall they do judiciouſly conſider, that *Regis ad exemplum totus componitur orbis.*

For the Subjects are compoſed to follow the pattern and example of their Prince.

And God be praised, our King may be esteemed, and reputed the glory, and mirror of the world: both in his own Princely life, and exhortive admonitions to his Subjects: two things especially entertained in his Royall breast seen to be unparalleld. *First his Patience, then his constancie for the truth.*

For which two, he ought not onely to be applauded, but likewise meritoriously deserve the diurnall prayers of his liege People, for the continuance, and corroboration of the same.

God of his infinite mercy grant that the King and Parliament may co-unitely concur for the setling of peace and tranquillity amongst us, the establishing of Religion, and the mittigating of these various distempers, and distractions: that all obstacles, and obstructions whatsoever, that interrupts either of them may be moved, and the pure streams of Justice run clearly against all Delinquents without connivance, or partiality. For the State lies sick, and of a dangerous disease too, which (if it be not suddainly cured) will contaminate the whole land, break out into an ulcer, and so exulcerate all parts by its pestiferous, and diffusive contagion of ruinate destruction, But I hope that maladie likewise will be averted from us, and the Kingdome likewise will be soundly purged from all distempers that now corrupt it: then I say, all discords and distractions will be ended, at the reciprocall and

mutuall

mutuall conjunction of the King and Parliament. Thus ſhall pietie, and ſincere Religion diſtend its branches once more, peace and ſecuritie reflouriſh again within our walles, and all tumultuous confuſions be anihilated and aboliſhed, to the honour of Gods holy name, the glory and fame of his Majeſtie, the immortall renown and credit of the Parliament, and the eternall proſperitie of the Kingdome.

FINIS.

43

THE COPIE OF A LETTER

Written unto Sir *Edward Deering*, lately put out of the House, and committed unto the Tower, *February* 2. 1641.

His Bookes censured to be burnt by the common Executioner, for his strange unadvised, and sudden differing from himselfe, and opposing the whole House.

VVhich Letter was sent as is supposed by a Worthy Member of the House of Commons, *Feb.* 4. 1641.

LONDON, Printed for Iohn Thomas. 1641.

THE COPIE
OF
LETTER

Written unto Sir Edward Stirling, [illegible]
put out of the House, and [illegible] into the
Tower, February 1. 1641.

His Bookes censured to b[illegible]

hurnt by the common Executioner, for
his strange unadvised, and sudden differing
from himselfe, and opposing the whole
House.

Which Letter was sent as is suppose[illegible]
by a Worthy Member of the House of Commons,
Feb. 4. 1641.

LONDON, Printed for Iohn Thomas. 1641.

The Copie of a Letter written unto Sir *Edward Deering* lately put out of the house, and committed unto the Tower, *Feb.* 2. 1641.

SIR,

Have heard men no Novices in the world often say, that the falls of the wise are oftentimes dangerous unto them, if not wholy mortall, with much pain and toile they rise, and recover themselves, if ever at all. I wish some reason may be given for it, which will bear good color of probability if not of certainty. Envie and admiration attend notable and transcendent abilities, as well as conspicuous and eminent fortunes, both strike at them, both wound them, though severall, nay almost contrary wayes, envie flyes at his throat, openly detracting him, and therefore is so farre from hurting a prudent and well poysed man, that (though little thanks to the esteem'd) she maketh him more advised and circumspect. But admiration clasps with him, and by slights better discovered by the effect done, then by the predominacy in doing betrayes a man to himself, and holds him a slave within his owne doores, not permit-

ting him to walke abroad as formerly, and to behold and view the counsels, resolutions, proceedings, reasons and concurrences of other men (if not equall yet may be not much cast behind) with the ground-worke and Supporter whereon they may stand, which kind of treason is the more to be dreaded by how much the remedy of release is difficult, the party thus enthralled not being contrived by seducement into a peremptory conceipt of the weight of his owne sufficiency or demerits, but absolutely possessed with a *tantum non*, mates and ties up his very will from ever inclining to other condition then what he is already in, or to other freedome then what he shall thinke to be so, although in the intellectuall eye of all the rest it be most miserable thraldome, and the depth of slavery, taking no mans dimensions but his owne, judging and blaming the course of the sunne of other mens judgement by his owne Diall: Sir *Edward*, Sir *Edward*, to leave sentencing, and to come in honest plainesse to it: I feare admiration hath been more your foe then envie, the world so doting upon your accomplishments both innate & acquired, as well it might set you so Idolatrously above others, that at last you stepped up above your selfe, scanning the words and conceptions of others, if not with a diffident difference, yet with a reserved distance, expecting that what you either voted or writ, should be taken as authorized, if not enacted; and verily to give you your due, & not to deprive or deprave you in the least title of what by the Court of every honest understanding conscience for almost sixteene moneths worthy deportment, and vnmatchable heedfull travaile amongst those Peereleſſe Worthies, for the

he good both of *Israel* and *Sion* Church and ſtate, you may juſtly challenge; you behaved your ſelfe like a true *Nathaniel* in whom was no guile found or ſuſpected, like another *Apollos* with the edge of your powerfull Rhetorick, with the hammer of your ſound and profound Arguments, wounding and bruſing the notorious though mighty delinquents both of Church and State, and had ſurely carried that ever flouriſhing trophee of never dying praiſe, and high commendation of a happy procurer the good & endleſſe welfare of Gods people here in *England*, and left it as an honour entayled to your Family, had you but remembred thoſe words of our Saviour, *endure unto the end*: Sir *Edward*, you know full well, that perſeverance is called *Regina virtutum*. I ſuppoſe the reaſon may be this, becauſe that though all other vertues may runne, ſtrive, and doe maſteries, yet onely perſeverance is crowned. But alas Sir, you have made a forfeit of that crowne, with more willingneſſe or wilfulneſſe is hard to ſay, your owne ſtrength becomming the cauſe of your fall, pray God not of your ruine: Phyſitians ſay that the moſt dangerous diſeaſes ariſe from the ſuperfluity of the beſt humour, *viz.* the blood, nay that the much abounding of pure and good blood is a diſeaſe it ſelfe, and further, that the corruption of the pureſt humour is ever as moſt perilous, ſo moſt noyſome, it is often ſo ſeene in the humours, I meane qualities and endowments of the mind, and I wiſh the world might not bring in yours for inſtance, yours Sir *Edward*, which are turned from the very beſt to the very worſt by a ſtrange *Cataſtrophe*, if any ever was, rather procuring aſtoniſhment then wonderment.

You have given ſuch preſident, that putting my Lord *Digbie* aſide, J truſt, in that Right Honourable, right worthy and Religious aſſembly, you ſhall never twice be paralell'd, that a third ſhould be found amongſt them ſo hypocrizing and deluding the expectation of all right honeſt men, that not onely relied but wholy confided themſelves, as to betray as much as in you both lay, the cauſe both of God, the Church and the Country, wheeling and veering about whether ſome unexpected glance or Courtly glimmering happily invited you, forgetting wholly what you were, and not well reſolving with your ſelfe, what you would be, onely not content with what the Kingdome had appropriated lately unto your deſerts, you were ambitious, that whatſoever came of it you would adminiſter larger matter of diſcourſe unto them, yea in *malam partem*, rather then none, is it poſſible Sir, that you who were ſo vehement, yea and the very firſt ſo vehement (in *malignam partem*) ſhould now after ſo long perſonating upon the Stage, and in the third Act, as the world may judge, acquit them and condemne your ſelfe, is it poſſible Sir *Edward*, that you, who ſhewed your ſelfe not onely ſo Reall, but alſo valiant againſt the *Straffordian* faction, ſhould be poyſoned with the dregs of that Cup, and you, that abhorred the brim, ſhould now hunt after the Lees and ſhew your ſelfe for that party (at leaſt for thoſe Tenents) when that they cannot appeare, or at leaſt dare not ſtirre for themſelves, did you, ſo cordially as it ſeemed to the whole Houſe adjudge, and condemne the Lord *George Digbie* for counterfeiting if not diſavowing himſelfe, and his owne actions, and are you the next man who is

guilty of the ſame crime, did you, at the firſt ſitting downe of this happy Parliament, ſo pathetically cry out upon the *Patriarch* of *Lambeth* and his mytred Brethren, proteſting that you had rather, or at leaſt with as much devotion have been ſubject unto *Tybur* as unto *Lambeth*, and is there ſuch come about ſo ſuddenly, ſo unexpectedly, ſurely then we muſt not ſuddenly hereafter for ſtrong pretenſes cry up men, except we may further gueſſe (which is hard) what lyes hidde within the Buttons.

But you are adjudged for your miſdemeanor unworthy to be counted a Member of that unqueſtionable Aſſembly, and held for your treſpaſſe (that I may not ſay, crime worthy of another place, whom ſhall wee blame for this the Houſe, or you, let others judge as they liſt: but for my part I am of opinion that a droppe may more eaſily be corrupted then the whole Ocean, and that it is more like, if not more wiſe, to condemne particular perſons in a generall hatred; you that of late haue beene ſo ſtiffe for ſuppoſed univerſalls, will give me leave in this poynt to cleave unto a true one, Sir not to be longer tedious unto you, let me crave pardon to tell you what I thinke of your miſcariage, which in honeſt termes, I take to be this, the hearkening unto them that no way to patronize their owne foule facts, but by the interpoſing this of yours, nor any courſe left to worke their owne ſafety, but by the drawing of more Company: miſerie purchaſed by bad deſerts is often found malitious, thinking to raiſe it ſelfe, but by ſucking in others, vnder it, I judge charitably, deeming that your error ſprang firſt rather from Suggeſtion, then choiſe, but when you ſaw your ſelfe

ſo

ſo farre ingag'd in't, that the world taking notice of it you muſt either retreate with a *Peccavi*, or proceed with a *Sic Volo*, you rather choſe utter Shipwracke, then to be voyced to have leaked; Sir, at parting I muſt tell you the truth, and you muſt be content to heare it, by this late unfortunate carriage of yours, were it in writings, words, or both, you have loſt more to your ſelf and well-wiſhers, then ever I feare you know how to repaire, and thus deſiring of God that he would give you a true ſight of it, to acknowledge it, and in that right Honorable aſſembly an inclination, if not totally to remit, yet compaſſionately to mittigate your puniſhment for it, and to all others yet ſtanding, an heedfull and diligent obſervation to take example by it, with hearty ſorrow, that a Starre in all good mens opinion (yea and wiſe mens likewiſe) ſo fixed, ſhould at laſt prove if not a Meteor, yet a Planet, with affectionate and ſympathizing griefe I take my leave, and remaine yours, wherein with fayre *Devoyr* I may ſerve you.

Covent Garden Feb. 4.
Anno Dom. 1641.

J. P.

FINIS.

A

B

Bet

Fo

T

A CRUELL AND BLOVDY BATTAILE,

Betwixt the VVeymariſh and Heſsiſh, and the Imperialiſts, the like hath not happened theſe many yeeres.

Fought betwixt Collen and VVeeſel, the 12. 22. of the laſt moneth, where it pleaſed God to give the victory to the Weymariſh and Heſſiſh.

The names of the Commanders both ſlain and taken priſoners. The exceeding great feare and danger Collen is now in.

A faire opportunity being now offered to recover the Palatinate againe, if friends were both ready and willing.

LONDON,
Printed for NATH: BUTTER.
MDC XLII.

Hamborough the 28. of Dec.

THe new Swediſh Generall *Torſtenſohn* is recovered againe of the gowt, and is to breake up now with his Army within few dayes: The King of Denmark is at Gluckſhut. In his Camp before this City remaine no more but two Regiments of Foot, and two Companies of Horſe, which are changed every moneth by turnes; the other Regiments are gone towards Krempe, Itzeho, Oldenſloe, Seaberg, New Munſter, and Kuhl, to their winter quarters. The Swediſh Generall Major *Stollhans* is ſent for to come to Sweden, becauſe he hath ſuffered himſelfe to be driven by the Imperialiſts out of Sileſia. Duke *Francis Albrech* of Saxon Lawenburg, commands the Imperiall Armie in thoſe parts, upon whom the Emperour hath beſtowed the Dukedome of Sagan.

Collen the $\frac{6}{16}$ of Jan.

ON Sunday laſt, the Wymarian Army, together with the Heſſiſh Forces, paſſed at Weſel over the Bridge, which they had laid over the Rhyne. It is reported that they have taken Ordingen, and aſſault now the City of Linn, at Ments, Orſoy and other places belonging to the States of Holland, great ſtore of bread is baked for them: Meane while the Imperialiſts draw all their Forces together. Gen: *Lamboy* with his Forces lyes at Huls and about Kempen, expecting there Field-marſhall *Hatzfeld* with his Troops. The other day the Elector of Collen ſent for Field-marſhall *Hatzfeld*, Biſhop of Oſnabrugge, and Generall *Vehlen* to keep Counſell of Warre about this buſineſſe. In all the Spaniſh Guarriſons they renounce the Neutrality with the Wymarians. In Venloe lye 3000. Spaniſh horſe and foot to aid and aſſiſt Lamboy in caſe of neceſſity. At this inſtant we receive the confirmation, that the Wymarian and Heſſiſh Armie about 12000. ſtrong is

paſſed neare Weſel the river of Rhine, and hath taken the City of Ordingen, where they put to the ſword 200. Imperiall ſouldiers: the Inhabitants for feare of the Wymarians flee hither from all places.

Another from Collen the $\frac{7}{17}$ of Jan.

IT is moſt certaine, that the Wymarian and Heſſiſh Armie is paſſed the river of Rhine, and have taken by aſſault the City of Ordingen: They are accounted 15000. ſtrong in all, together with the 2000. horſemen, and 1200. Muſquetiers of the Holland Forces that joyned with them. Col: *Roſa*, who went abroad with 3000. horſemen for forrage, lighted upon ſome of *Lamboys* Troops, that were under the command of Col: *Hemmersbach*, which he charged, and totally routed.

Baſel the $\frac{5}{15}$ of Jan.

IT is moſt certaine, that on Friday laſt, Gen: Major *Erlach*, Governour of Breſſack, and Baron de Oiſſon ville, have relieved the Fort of Hohenwiel, for being the Governour in it. Colonel *Widerholt* ſallied at that time likewiſe out of the Fort, and did great harme amongſt the Imperialiſts, they betook themſelves to flight: The high Dutch and French horſemen are yet purſuing after them. They took their retreat towards Zell, leaving behind them ſixe Peeces of Ordnance, great ſtore of ammunition, and all their proviſion: the aboveſaid *Erlach* is now in the Fort, and provides the ſame againe with all neceſſaries: Meane while his horſemen run as far as Conſtance, and pilladge all the villages thereabouts. *Oiſſon ville* is going by way of Shafhauſen and Solothum for Paris.

Collen

Collen the $\frac{9}{19}$ of Jan.

THe other day, the Wymarian Army, after that it had taken Ordingen and Linne, marched directly againſt Gen: *Lamboy*, who lay with his Armie upon S. *Anthonies* Plaine, with whom they encountred, and totally routed and defeated him: In which battaile the moſt part of the Imperiall Infanterie was either ſlaine or taken priſoners, the reſt fled with the Cavallerie towards Kempen, leaving behind them nine Peeces of Ordnance. Generall *Lamboy* himſelfe is ſhrewdly wounded, and taken Priſoner. At this inſtant we receive Letters from Duſſeldorp, which were written but yeſterday, which cannot ſufficienly expreſſe the great and miſerable fight both of Spirituall and Temporall perſons from Neus, Keyſerſwerth, and other places, all which confirme the totall overthrow of Generall *Lamboy*, and in ſuch a manner, that his Infanterie and Cavallerie is totally diſperſed: *Lamboy* and the moſt part of the high Officers are either ſlaine or taken priſoners, and the Wymarians obtained all their Artillerie, ammunition, and took above 4000. priſoners, and withall obtained almoſt as many horſes, many Standards and Enſignes.

Aaken the $\frac{12}{22}$ of Jan.

THe Imperiall Generall *Lamboy* having received intelligence that the Wymarian Armie had taken Ordingen, together with the City and Caſtle of Lin, and were comming from thence towards him, poſſeſſed himſelfe, for his advantage, neere Huls, betwixt Kempen and Old Kirck, of a faire plot of ground, being ſurrounded with a very high breaſt-work, in manner of a trench, where he planted his Ordnance, amongſt which were foure demi-Canons; upon ſome high ground croſſe-wiſe, round about the aforeſaid breaſt-work, lay the Muſquetiers and fire-logs, and on the ſides of the Camp ſtood the Cavallarie in 2 wings, and betwixt both wings 2. Regiments of Infanterie, in ſo brave an order as ever was ſeen. The Wymarians comming the 7. 17. of this moneth before the Camp, begun about 8. in the morning to charge the Imperialiſts,

paſſed neare Weſel the river of Rhine, and hath taken the City of Ordingen, where they put to the ſword 200. Imperiall ſouldiers: the Inhabitants for feare of the Wymarians flee hither from all places.

Another from Collen the $\frac{7}{17}$ of Jan.

IT is moſt certaine, that the Wymarian and Heſſiſh Armie is paſſed the river of Rhine, and have taken by aſſault the City of Ordingen: They are accounted 15000. ſtrong in all, together with the 2000. horſemen, and 1200. Muſquetiers of the Holland Forces that joyned with them. Col: *Roſa*, who went abroad with 3000. horſemen for forrage, lighted upon ſome of *Lamboys* Troops, that were under the command of Col: *Hemmersbach*, which he charged, and totally routed.

Baſel the $\frac{5}{15}$ of Jan.

IT is moſt certaine, that on Friday laſt, Gen: Major *Erlach*, Governour of Breſſack, and Baron de Oiſſon ville, have relieved the Fort of Hohenwiel, for being the Governour in it. Colonel *Widerholt* ſallied at that time likewiſe out of the Fort, and did great harme amongſt the Imperialiſts, they betook themſelves to flight: The high Dutch and French horſemen are yet purſuing after them. They took their retreat towards Zell, leaving behind them ſixe Peeces of Ordnance, great ſtore of ammunition, and all their proviſion: the aboveſaid *Erlach* is now in the Fort, and provides the ſame againe with all neceſſaries: Meane while his horſemen run as far as Conſtance, and pilladge all the villages thereabouts. *Oiſſon ville* is going by way of Shafthausen and Solothum for Paris.

Collen

Collen the $\frac{9}{19}$ of Jan.

THe other day, the Wymarian Army, after that it had taken Ordingen and Linne, marched directly against Gen: *Lamboy*, who lay with his Armie upon S. *Anthonies* Plaine, with whom they encountred, and totally routed and defeated him: In which battaile the most part of the Imperiall Infanterie was either slaine or taken prisoners, the rest fled with the Cavallerie towards Kempen, leaving behind them nine Peeces of Ordnance. Generall *Lamboy* himselfe is shrewdly wounded, and taken Prisoner. At this instant we receive Letters from Dusseldorp, which were written but yesterday, which cannot sufficienly expresse the great and miserable fight both of Spirituall and Temporall persons from Neus, Keyserswerth, and other places, all which confirme the totall overthrow of Generall *Lamboy*, and in such a manner, that his Infanterie and Cavallerie is totally dispersed: *Lamboy* and the most part of the high Officers are either slaine or taken prisoners, and the Wymarians obtained all their Artillerie, ammunition, and took above 4000. prisoners, and withall obtained almost as many horses, many Standards and Ensignes.

Aaken the $\frac{12}{22}$ of Jan.

THe Imperiall Generall *Lamboy* having received intelligence that the Wymarian Armie had taken Ordingen, together with the City and Castle of Lin, and were comming from thence towards him, possessed himselfe, for his advantage, neere Huls, betwixt Kempen and Old Kirck, of a faire plot of ground, being surrounded with a very high breast-work, in manner of a trench, where he planted his Ordnance, amongst which were foure demi-Canons; upon some high ground crosse-wise, round about the aforesaid breast-work, lay the Musquetiers and fire-logs, and on the sides of the Camp stood the Cavallarie in 2 wings, and betwixt both wings 2. Regiments of Infanterie, in so brave an order as ever was seen. The Wymarians comming the 7. 17. of this moneth before the Camp, begun about 8. in the morning to charge the Imperialists,

and to play with their Canons, and about noone they came with their maine body up to the front of *Lamboys* Army: At which time they fought ſo furiouſly on both ſides, that it was very doubtfull, on whoſe ſide the victory would fall: at laſt the Wymarians, upon nearer intelligence given unto them by a Country man where the breaſt work was weakeſt of all, preſſed with ſuch a fury thitherwards, that *Lamboys* men begun to retire; and about three of the clock in the afternoon they were brought into diſorder, and then the Wymarians begun to knock them down; thoſe that called for quarter in time, ſaved their lives: The Cavallerie found it ſelfe environed, that they could not break through; thoſe that fled towards Neet, were all fetcht back again; but thoſe that fled towards Gelder and Venloe, ſaved themſelves. It is generally beleeved, that not above 12. Companies of Horſe in all eſcaped: Thoſe that were ſlain, amount to the number of about 3000. men, and the number of the Priſoners amounts to above 4000. Of the Wymarians were not above 400. ſlain, amongſt which is Col: *Flerſheim*. At this inſtant we receive certaine aviſees, that the Cities of Kempen, Dormagen, Woeringen and Sons are ſurrendred unto the Wymarians, and that thereupon they have begirded the City of Neus: In the City of Kempen they have obtained above 3000. ſacks with corn, beſides a very rich booty of other goods, the like was never ſeen, what flying there is of the Inhabitants from morning till evening into Collen: The Wymarians ſtruggle already to the very gates of Collen: In the ſaid City they beat the drums day and night to take up freſh ſouldiers, but they can get very few that will ſerve, becauſe they run all to the Wymarians. The Biſhop of Collen himſelfe in perſon is retired to Hermerſhein.

Collen the $\frac{13}{23}$ of Jan.

THe great overthrow of *Lamboy* is confirmed, and it is moſt certaine, that the whole Armie, as well Infanterie as Cavallerie is ruinated: The Wymarians have taken Priſoners Gen: *Lamboy*, Gen: Major *Mercy*, Baron of Vehlen, Col: *Dunckel*, Col: *Iſaack*, Col: *Hemmersbach*, Col: *Bicht*, Col: *Hinderſon*,

Hinderſon, Col: *Hyacinto di vera*, Col: *Cryſti*, Col: *Rodoan*, Col: *Ladron*, Col: *Eppe*, Col: *Hennins*. The names of thoſe that are ſlaine, are Col: *Gonzago*, Col: *la Riviere*, Col: *Savery*, Col: *Paradyſer*, Col: *Franchipani*, the Lieutenant Col: of the old Beckiſh Regiment, Col: *Buttelberg*, Col: *Griſenay*, and Lieutenant Col: *Hunds*. In a word, all the Colonels, excepting Colonell *Zell*, are either ſlaine or taken priſoners, beſides an exceeding great number of Lieutenants, Colonels, Serjeant Majors, Captains of Horſe and Foot, and other Officers, and above 4000. common ſouldiers are taken priſoners. In this battaile the Imperialiſts loſt all their baggage, Artillery, Ammunition, 64. Enſignes, and 40. Standards. It hath beene a moſt cruell and bloody fight. *Lamboy* hath deſired that hee might be carryed Priſoner firſt to *Maſtricht*, which *Conte de Guebrian* granted unto him: From thence he is to be carryed to Rotterdam, and ſo for France. After this victory, the Wymarians came before Kempen, which they took preſently, and made the Inhabitants pay 15000. Rixdallers for pillaging. The 10. 20. of January, 600. Heſſiſh horſemen went neere Hulekrath, through the river of Erffi, ſurprized at Dormagen 300. Dragooners, that had eſcaped out of the battaile, and totally routed them, that not 18. of them eſcaped. The other day, they begirded the City of *Neus*, which as it is reported, hath begun already to parlie. Grevenbruck, Caſter, and other places are likewiſe ſurrendred unto the Wymarians. The Swediſh Army under Gen: *Torſtenſon* is likewiſe broke up, and marching towards Garlelen, in the old Marquiſate of Brandenburg: which way it will farther take, we ſhall heare in time. The Imperialiſts are to take their winter quarter in Miſina.

Amſterdam the $\frac{17}{27}$ of Jan.

THe 4000. Imperialiſts that were taken Priſoners in the battaile, have all taken pay under the Wymarians. Since this great overthrow of *Lamboy*, the Wymarians have likewiſe taken the City of Nens, and are purſuing now after Field-marſhall *Hatſeld* and his Forces. 70. Companies of Spaniſh

Spaniſh horſemen are marching now to ſuccour the ſaid *Hatsfeld*, wherefore 6000. Horſe and Foot of the States Forces, which are paid by the King of France, lye ready to ſuccour the Wymarians, as ſoone as they receive order. Ten Regiments more are comming from France towards Maſtricht, which are likewiſe to joyne with the Wymarian Armie. I received Letters from *le Conte de Guebrian*, Gen: of the Wymarian Armie, who writes that his Armie is now complete 16. à 17000. ſtrong, becauſe ſince the battaile their Armie is grown above 5000. ſtronger. In Dormagen, which lyes but two Dutch miles from Collen, they have ſurprized and totally ruinated a Regiment of Dragooners of *Hatsfeld* his Forces, whereupon the reſt of his Armie retired towards Coblentz. 6000. Heſſiſh and Wymarian Horſemen are paſſed by Collen, in purſuit of *Hatsfeld*. The Swediſh Generall *Torſtenſohn* lyes with his Armie yet about *Garleben*, in the old Marquiſate of Brandenburg. Upon the hearing of this good newes, it is not doubted but he will likewiſe further advance, becauſe the Elector of Collen hath ſent to Piccolomini for ſome aid to ſuccour *Hatsfeld*, who is not above 4000. ſtrong. Of the reſtitution of the Palatinate upon faire termes, is little hope. It is ſaid, that the Ambaſſadours will ſhortly come back againe from Vienna, without any expedition. The Spaniſh Fleet is ruinated againe by the Portugall, and our Fleet, whereof they have ſunke 8. of the Ships, and the reſt fled againe into Calis *malis*.

FINIS.

45

Two famous Battels fought in Ireland:

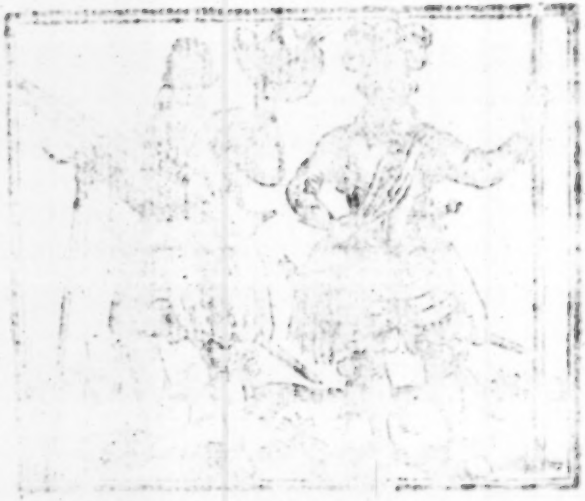
VVherein the Proteſtants under the command of the Earle of *Ormond*, Sr. *Charles Coote*, and Sr. *Simon Harcourt*, ſlew great numbers of the Rebels, routing them from one Town to another, and tooke divers priſoners to their great joy and comfort.

Faithfully related in a Letter, ſent from Mr. *Ralph Parſons* in *Dublin*, to Sr. *William Brewerton*, a worthy Member of the Houſe of Commons.

Received by the laſt Poſt, February 23. 1641.

Whereunto is added, The brave Adventures and Victorious exploits of Captain *Thomas Steutevile*, neere unto the Town of *Drogheda* in IRELAND.

LONDON,
Printed for *F. Wright*, 1642.



LONDON

February 19, 1641.

Noble Sir,

I Now ſend you all the newes from the parts about *Dublin*, from the other Provinces wee have none.

Letters of the twelfth give us, that the Earle of *Ormond*, Sir *Charles Coote*, and Sir *Simon Harcourt*, went with two Thouſand foot, and three Hundred horſe to the *Naſe*, the firſt night they lay at *New-Caſtle*, ſeven miles from *Dublin*, that evening they ſent to *Racoole* two hundred horſe to burne what was left, one Hundred went to the Town, the other ſtaid in ambuſh, they no ſooner came to the Town, but they were encountred with one Thouſand Rogues, the horſe retired to their ambuſh, which made the Rebels follow hard after them, in diſorder, which the horſe perceiving, both troopes charged home and killed numbers of them, and ſo burnt the Towne, next day the Army went to the *Naſe*, which they burnt not, the Rebels durſt not abide their comming, the Souldiers got very much pillage, and ſo backe to *New-Caſtle*, they have burnt all the Townes this ſide the *Naſe*, I ſhall not trouble you with their names, ſome priſoners of quality taken, as the *Aſheſs* and *Aylmores*.

The twelfth of this inſtant, the Lord *Lambert* went forth of *Dublin*, to a place called *Laughlinſton*, where were a Thouſand Rogues, the Lord fought with the Rebels, rou'ed them and kil'd above a hundred, took much Pillage, and ſo returned

home, in all theſe actions wherein you may ſee Gods great goodneſſe we loſt not one man, but a Souldier hurt, the Lord *Lambert* brought home ſome twenty priſoners, which I beleeve are now hanged, there came one Captaine *Codogan* the fifth of this Month from *Tredagh* by Sea, he went away again the twelfth, and there was to follow him inſtantly three Ships, and ſome ten Gabards to victuall the Town for two months, I pray God ſend them ſafe, he brings newes that all are wel there, and have kil'd above a thouſand of the Rebels, ſiace Sir *Henry Tichburnes* being there, the Lord *Moore* ſhews himſelfe a gallant man, and ventures as far as any man: there is a jury at the Kings Bench, where are indited the Freeholders of the Countries of *Dublin*, *Kildar*, *Meath*, and *Wicklar*, I beleeve they will not appeare, then the Bills of Treaſon cannot but paſſe.

I am confident the King will get land enough to plant a better, and a more permanent generation, and Gods true worſhip ſetled. Sir you may ſee how the caſe ſtands about *Dublin*, I doubt not but where reſiſtance is made in other parts, the Engliſh will do the like; if the King and Parliament pleaſe, that our ſuccours goe over ſpeedily, we ſhall be able to run through the Kingdome, for aſſure your ſelfe the Rebels want powder, & that might be ſtopt, if ſhipping were on the coaſt to keep away that proviſion, ſo conſequently the worke the ſhorter. There hath not a paſſage been made to *Dublin* from hence this ſixe weekes, I beleeve the reaſon the Poſt boats dare not venture, but with a very faire winde, leaſt they be driven amongſt the Rebels, ſome Pinnace with Ordnance for that purpoſe were very convenient, that would not care to go in all weathers, and would be able to defend her ſelfe, if occaſion were, I ſend you a Proclamation which gives you what the ſtate do there. We heare that Sir *Nicholas White* and his eldeſt ſon are for Treaſon in the Caſtle, he is a great

and

and leading man in the Country of *Kildare*, I beleeve by this ſomething is done with him at the Kings Bench Bar; the offence, that he ſtood on his Caſtle at *Lexis*, where the poore Engliſh were Pillaged, and that the Commanders were in his houſe, and ſome of the Pillage found there, his ſon at the *Naſe* with the Rebels, he is father in law to the Lord *Caſtello*, and Maſter *Taſe*, there may be ſome working, but you know what to do.

Sir I am affraid I am too troublelome, I ſhall take my leave and ſhall ever be

Yours to do you faithfull ſervice

RALPH PARSONS.

I hope to morrow morning our Souldiers will under ſayle, all reardy for that.

A TRUE RELATION

Of thoſe paſſages vvhich happened unto Captain *Thomas Steutenile*, unto the Town of *Droghedagh*, elſe *Tredagh*.

ON Sunday, Captaine *Stutevile* late in the night ſet ſaile, having with him the *Swan*, two Friggots, one Gubard, and two long Boats. And going along the Coaſts, the Captain ſent out of the *Swan* ſome Muſqueteeres to the Sherreis, where he found the enemy fled, but had left behind them much goods, which being all taken aboord by them, they ſet the Town on fire: and with it got above 500 l. worth of Corn. Then returning unto their Ship on Tueſday, they came ſafe to the Bar of *Droghedah*, where Captain *Stutevile* with his five ſmall Veſſels loaden with Victuals and Ammunition put over, and went up the River not without much danger; the Rebels having made a kind of a Block houſe upon the entrance into the River, whereon they had planted two pieces of Ordnance, and all along in Trenches within both ſides of the River were placed Muſqueteers; and hee being

being not able to paſſe, but continually within Muſquet-ſhot of either, for two miles together; his Ordnance but ſeldome availing him any thing (by reaſon of the heigth of the ſhore above him;) yet (God be thanked) he got ſafe within the Town with his Veſſels, without the loſſe of a man (he having with him 124 Muſqueteers, beſides Ship men.) But to expreſſe the joy of the Souldiers in the Town, requires a quicker Genius than mine own, or at leaſt one that had felt their wants. The Rebels ſuppoſing that there would be ſuch joy, and that by reaſon of the Souldiers, now having ſtore of victuals, they would altogether drown themſelves in ſecurity, (as it is thought) dealt under hand with ſome Centuries that were on the Wals, and brake in at a place where there had been a Shallop-Port, ſo that two might come with ſtooping low, on a breaſt; in at which, 'tis certain 500 got, and marched a great way into the Town, untill at laſt one of their chiefe Captaines was perceived by a common Souldier of ours, to turn a Peece of Ordance that ſtood upon the bridge, towards the Town.

The Souldiers ſeeing this, ſhot, and kill'd the Captain, and gave the Allarum. Wherupon our Souldiers gathered ſo faſt, that they wholly diſcovered the Rebels, and had the killing of 160 of them, and took priſoners 40, ſome eſcaped thorow the place they came in at, and others over the Wall, yet many brake their necks at that port; ſome one 100 is thought to be yet in the Town, hidden in Papiſts houſes, and is confeſſed by ſome of the houſholders that were found faulty that way; that it was intended by the Townſmen, to have cut the throats of all the Officers that lay in their houſes, upon this aſſault. But (God be thanked) in all this we loſt not one man. And on Thurſday, Captain *Stuteville* ſet forth out of the Towne, and came with leſſe danger than before to the Bar, where he was on ground, and was forced to ſtay for want

want of water; for the Tyde being ſpent, he lay in a manner dry, the reſt of the Shipping forſaking him; whereupon the enemies came down, thinking to have taken him and his Ship; but he laid about him ſo well, that he killed 20 of them; yet they not contented with this (but like deſperate villains) got underneath the ſtern of the Ship ſome 30 of them, where he could do them little hurt, and there they be-laboured themſelves with a Pick-axe and a crow of iron, and brake the Ship almoſt through; whereupon he threw ſome ſix Granadoes amongſt them, and they finding themſelves ſever by ſix, by reaſon of them, and many of themſelves to want plaſters about the thighes and ſhins; and the 7th caſt, thought their heels their beſt ſafegard, leaving behind them ſome Pikes and Swords, one Target, Picke-axe, and a crow of iron. Then he finding himſelfe quit of them, the next Tyde hoyſted up ſayles, and came in this day ſafe into our Town of *Dublin*; but we cannot heare any certainty of the other Veſſels that forſooke him, only we feare that by reaſon of the winds, they were driven Northerly.

FINIS.

P

Ma
M

46.

TWO PETITIONS

OF THE

Major, Aldermen, Knights, Gentlemen, Marchants, Citizens, Free-holders and other Inhabitants of the City of *New Sarum*, and of the County of WILTES.

THE ONE
To the Right Honorable Houſe of Peeres,
THE OTHER
To the Knights, Citizens and Burgeſſes of the Honorable Houſe of COMMONS, aſſembled in
PARLIAMENT.

Delivered and Reade the 24. of *February*, 1641.

LONDON,
Printed by a perfect Copy, for *F. Wright*, dwelling in the Old-Bailey, 1642.

TWO
PETITIONS
OF THE
Mayor, Aldermen, Knights, Citizens,
Merchants, Citizens, Free-holders and Traders
Inhabitants of the City of Norwich, and of the
County of NORFOLK.

THE ONE
To the Right Honourable the House of Peers.

THE OTHER
To the Knights, Citizens and Burgesses of the Honourable
House of COMMONS, assembled in
PARLIAMENT.

Delivered and Read the 14 of March, 1640.

LONDON
Printed by a perfect Copy, for J. Wright, dwelling in the
Old-Bailey. 1640.

To the Right Honourable PEERES,

Now assembled in PARLIAMENT:

The humble PETITION of the Major, Aldermen, Gentlemen, Marchants, Citizens and other Inhabitants of the City of *New Sarum* In the County of *Wilts.*

Sheweth,

THat whereas your *Petitioners*, with all other true hearted Subjects, have with comfort and thankfulnesse observed Your, and the Honorable House of COMMONS invincible zeale and constancy for the cause of God, and publick good of his Kings Majesty & this Land, and with great thoughts of heart have also observed how Yours and their pious intentions and endeavours, for a most needfull reformation of our Grievances both in Church & State, have been retard, and thwarted by the counter-working of a malignant party,

the Popiſh Lords Biſhops in Your Houſe, who have laboured moſt to binder (that which moſt good Subjects pray for) the happy union between the King and *Parliament*, and between the *Peeres* and *Commons* therein aſſembled, whereby the Popiſh Rebellion in *Ireland*, hath gathered ſtrength, and Popiſh ſpirits in *England* have been animated in their ways of conſpiracy and inſolence (as Your *Petitioners* moſt humbly conceive) to the great diſtraction and danger of the whole Nation, as well in our Religions and Lives, as in the decay of Trade in the Kingdome; whereof all Your *Petitioners*, whom it concernes, are ſenſible.

We do therefore moſt humbly pray, that as this moſt Honorable Houſe, by Your late happy concurrence with the Houſe of *Commons*, hath revived the ſpirits, and renewed the hopes of your *Petitioners*, and all faithfull Chriſtians, in ſending ſome reliefe to *Ireland*, in putting the *Forts* and *Militia* of this Kingdome into ſafe hands, and the whole Kingdome into a poſture of defence, and caſting out the *Votes* of the Biſhops: So You wou'd be pleaſed to go on and fully to cooperate with the Houſe of *Commons* for a generall and through worke of Reformation (ſo happily begun) that the *Votes* of Popiſh Lords (by whoſe ſitting at the ſterne, the ſhip of this Kingdome is in danger, may be caſt out, and the now enraged Papiſts ſufficiently ſuppreſſed, that the evill Counſellors may be removed from our deare Soveraigne, that all Popiſh and ſcandalous Miniſters, and non-Reſidents (the ſhame of our Nation) may be caſt out, that our bleeding Brethren in *Ireland* may be delivered & ſecured from the hands of bloud-ſucking Papiſts and Rebels. That the Royall ſeed, eſpecially the young Princes, the pledges of the Kingdomes hopes may have ſuch Governors and Tutors, as are ſound in true Religion, and ſuch as the *Parliament* may confide in, for the good education of thoſe pretious plants; that the privileges

leges of *Parliament* may be fortified againſt all future hazards. That all knowne offenders and delinquents may bee brought to condigne puniſhment, and eſpecially the Plotters and Contrivers of the late unparallelled high breach of the priviledge of *Parliament*, and the agents and actors therein may be diſcovered, and made exemplary to the terrour of all ſuch dangerous attempts in all ſucceeding Ages.

And your Petitioners ſhall be ready according to the Proteſtation, to maintaine the Kings Majeſty, his Royall Progeny, the Parliament and Priviledges thereof, againſt all forraine and domeſtique enemies, and in particular Your Honors, and Perſons, ſo far as Your Lordſhips ſhall correſpond and cooperate with the Houſe of Commons, even to the utmoſt perill of their Lives, Power and Eſtates: And they and their poſterity bound to pray, &c.

TO THE HONOVRABLE THE *Knights, Citizens,* and *Burgesses* of the COMMONS House of PARLIAMENT, the humble Petition of many of his Majesties Loyall Subjects in the County of WILTES.

Humbly shewing,

THat whereas sundry Petitions of great importance, and high concernment, have beene exhibited to this Honourable Court, touching the manifold grievances of his Majesties Subjects, the redresse whereof wee have carnestly expected, and in that hope waited with long patience this whole yeare past, and having beene respectively willing to pay many vast summes of money, though to the weakening and impoverishing of our estates, that wee might further and promote the common good: But not finding that happy redresse of our evils as we expected in a Parliamentary way, but our miseries to be still lengthened and continued, or rather to encrease, by the insulting of our adversaries the Papists

Papiſts and others of like malignant ſpirit, both at home and abroad, ſuch as are the profeſt enemies of our reformed Proteſtant Religion, who lift up themſelves in the pride of their hearts, as much as ever they did, preſuming with much confidence, the day will be theirs, and the Papiſts having begun already to take head in *Ireland*, intending to roote out the Proteſtants there, by dealing unnaturally and barbarouſly with them, to the great danger (as it is feared) of their utter extirpation, and likewiſe the loſſe of his Majeſties Kingdom: And conceiving that they will not ſtay nor reſt there, but that their rage and inſolency will extend it ſelfe alſo unto this Kingdom, in joyning their forces with the adverſe parties, thoſe evill affected perſons in this Land, whereof (we beleeve) there are many thouſands, who are enemies to the publike good both of Church and State, ſeeking to oppoſe and hinder it by all their power and politicke deviſes, if God in his mercy prevent them not, and if the great wiſdome of this Honourable Houſe do not ſet a timely ſtop and period to their proceedings. And beſides all this we have been enformed of the many plots and conſpiracies which have been of late, and we feare are ſtill a working to fruſtrate and make voyd all ſuch worthy deſignes, as do chiefly tend to the glory of God, the honour of our gracious Soveraigne, and the perfecting of that happy Reformation, which is now begun, and ſo much deſired of all true hearted Chriſtians: All which when we ſeriouſly review, and reflect our thoughts upon, we cannot but have a quicke ſenſe and apprehenſion of the great and imminent danger we ſtill continue in: And therefore in all humble manner we addreſſe our ſelves to this Honourable Aſſembly, as to a Sanctuary of refuge (the only meanes under God of our ſecurity and happineſſe) proſtrating our ſelves at your feet, and earneſtly imploring that in your deepeſt wiſdomes, you would be pleaſed to take the premiſſes into

into conſideration, and as you have worthily begun, be encouraged to proceed on to the perfecting of your Noble reſolution for the honour and ſafety of his Royall Majeſty, the peace of his Kingdomes, and the liberties of his Subjects, for the advancement of the Goſpell of Chriſt, for the reformation of the Church, and the aboliſhing of all Popiſh and Romiſh ſuperſtition; and for the bringing to condigne puniſhment of ſuch delinquents of what kind ſoever, as you ſhall ſee juſt cauſe to proceed againſt, according to their juſt merits and deſerts.

And we ſhall be ever bound to pray, &c.

MVSEVM BRITANNICVM

FINIS.